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MDCCLXXV.



To the Right Honourable

CHARLES Lord HALLIFAX.

MY LORD,

SImilitude of manners and ſtudies is uſually mentioned as one of the ſtrongeſt motives to affection and eſteem; but the paſſionate veneration I have for your Lordſhip, I think,

flows from an admiration of Qualities in you, of which in the whole courſe of theſe Papers I have acknowledged myſelf incapable. While I buſy myſelf as a ſtranger upon earth, and can pretend to no other than being a Looker-on, you are conſpicuous in the buſy and polite world, both in the World of Men, and that of Letters: While I am ſilent and unobſerved in public meetings, you are admired by all

that

that approach you as the Life and Genius of the converſation. What an happy conjunction of different talents meet in him whoſe whole diſcourſe is at once animated by the ſtrength and force of Reaſon, and adorned with all the graces and embelliſhments of Wit? When learning irradiates common life, it is then in its higheſt uſe and perfection; and it is to ſuch as your Lordſhip, that the Sciences owe the eſteem which they have with

the

the active part of mankind. Knowledge of books in recluſe men, is like that ſort of lantern which hides him who carries it, and ſerves only to paſs through ſecret and gloomy paths of his own; but in the poſſeſſion of a man of buſineſs, it is as a torch in the hand of one who is willing and able to ſhew thoſe, who were bewildered, the way which leads to their proſperity and welfare. A generous concern for your country, and a paſſion

for

for every thing which is truly great and noble, are what actuate all your life and actions; and I hope you will forgive me that I have an ambition this book may be placed in the Library of ſo good a Judge of what is valuable, in that Library where the choice is ſuch, that it will not be a diſparagement to be the meaneſt Author in it. Forgive me, my Lord, for taking this occaſion of telling all the world how ardently I love and honour you,

you, and that I am, with the utmoſt gratitude for all your favours,

My LORD,

Your Lordſhip's

moſt obliged,

moſt obedient, and

moſt humble ſervant,

The SPECTATOR.

THE SPECTATOR.

VOL. II.

N° 81 Saturday, June 2, 1711.

Qualis ubi audito venantûm murmure tigris
Horruit in maculas ——

STATIUS.

As when the tigreſs hears the hunter's din,
A thouſand angry ſpots defile her ſkin.

ABOUT the middle of laſt winter I went to ſee an Opera at the Theatre in the *Hay-market*, where I could not but take notice of two parties of very fine women, that had placed themſelves in the oppoſite ſide-boxes, and ſeemed drawn up in a kind of battle-array one againſt another. After a ſhort ſurvey of them, I found they were patched differently; the faces on one hand being ſpotted on the right ſide of the forehead, and thoſe upon the other on the left. I quickly perceived that they caſt hoſtile glances upon one another; and that their patches were placed in thoſe different ſituations, as party-ſignals to diſtinguiſh

friends from foes. In the middle-boxes, between these two oppoſite bodies, were ſeveral ladies who patched indifferently on both ſides of their faces, and ſeemed to ſit there with no other intention but to ſee the Opera. Upon inquiry I found, that the body of *Amazons* on my right hand, were Whigs, and thoſe on my left, Tories; and that thoſe who had placed themſelves in the middle-boxes were a neutral party, whoſe faces had not yet declared themſelves. Theſe laſt, however, as I afterwards found, diminiſhed daily, and took their party with one ſide or the other; inſomuch that I obſerved in ſeveral of them, the patches, which were before diſperſed equally, are now all gone over to the Whig or Tory ſide of the face. The cenſorious ſay, that the men, whoſe hearts are aimed at, are very often the occaſions that one part of the face is thus diſhonoured, and lies under a kind of diſgrace, while the other is ſo much ſet off and adorned by the owner; and that the patches turn to the right or to the left, according to the principles of the man who is moſt in favour. But whatever may be the motives of a few fantaſtical coquettes, who do not patch for the public good ſo much as for their own private advantage, it is certain, that there are ſeveral women of honour who patch out of principle, and with an eye to the intereſt of their country. Nay, I am informed that ſome of them adhere ſo ſtedfaſtly to their party, and are ſo far from ſacrificing their zeal for the public to their paſſion for any particular perſon, that in a late

late draught of marriage-articles a lady has ſtipulated with her huſband, that, whatever his opinions are, ſhe ſhall be at liberty to patch on which ſide ſhe pleaſes.

I muſt here take notice, that *Roſalinda*, a famous Whig partiſan, has moſt unfortunately a very beautiful mole on the Tory part of her forehead; which being very conſpicuous, has occaſioned many miſtakes, and given an handle to her enemies to miſrepreſent her face, as though it had revolted from the Whig intereſt. But, whatever this natural patch may ſeem to intimate, it is well known that her notions of government are ſtill the ſame. This unlucky mole, however, has miſled ſeveral coxcombs; and like the hanging out of falſe colours, made ſome of them converſe with *Roſalinda* in what they thought the ſpirit of her party, when on a ſudden ſhe has given them an unexpected fire, that has ſunk them all at once. If *Roſalinda* is unfortunate in her mole, *Nigranilla* is as unhappy in a pimple, which forces her, againſt her inclinations, to patch on the Whig ſide.

I am told that many virtuous matrons, who formerly have been taught to believe that this artificial ſpotting of the face was unlawful, are now reconciled by a zeal for their cauſe, to what they could not be prompted by a concern for their beauty. This way of declaring war upon one another, puts me in mind of what is reported of the tigreſs, that ſeveral ſpots riſe in her ſkin when ſhe is angry, or as Mr. *Cowley*

has imitated the verſes that ſtand as the motto of this paper,

'——She ſwells with angry pride,
'And calls forth all her ſpots on ev'ry ſide.'

When I was in the Theatre the time above-mentioned, I had the curioſity to count the patches on both ſides, and found the Tory patches to be about twenty ſtronger than the Whig; but to make amends for this ſmall inequality, I the next morning found the whole puppet-ſhow filled with faces ſpotted after the Whiggiſh manner. Whether or no the ladies had retreated hither in order to rally their forces, I cannot tell; but the next night they came in ſo great a body to the Opera, that they out-numbered the enemy.

This account of party-patches will, I am afraid, appear improbable to thoſe who live at a diſtance from the faſhionable world: but as it is a diſtinction of a very ſingular nature, and what perhaps may never meet with a parallel, I think I ſhould not have diſcharged the office of a faithful SPECTATOR, had not I recorded it.

I have, in former papers, endeavoured to expoſe this party-rage in women, as it only ſerves to aggravate the hatreds and animoſities that reign among men, and in a great meaſure deprives the fair ſex of thoſe peculiar charms with which nature has endowed them.

When the *Romans* and *Sabines* were at war, and juſt upon the point of giving battle, the women,

women, who were allied to both of them, interpoſed with ſo many tears and intreaties, that they prevented the mutual ſlaughter which threatened both parties, and united them together in a firm and laſting peace.

I would recommend this noble example to our *Britiſh* ladies, at a time when their country is torn with ſo many unnatural diviſions, that if they continue, it will be a misfortune to be born in it. The *Greeks* thought it ſo improper for women to intereſt themſelves in competitions and contentions, that for this reaſon among others, they forbad them, under pain of death, to be preſent at the *Olympic* games, notwithſtanding theſe were the public diverſions of all *Greece*.

As our *Engliſh* women excel thoſe of all other nations in beauty, they ſhould endeavour to outſhine them in all other accompliſhments proper to the ſex, and to diſtinguiſh themſelves as tender mothers, and faithful wives, rather than as furious partiſans. Female virtues are of a domeſtic turn. The family is the proper province for private women to ſhine in. If they muſt be ſhewing their zeal for the public, let it not be againſt thoſe who are perhaps of the ſame family, or at leaſt of the ſame religion or nation, but againſt thoſe who are the open, profeſſed, undoubted enemies of their faith, liberty and country. When the *Romans* were preſſed with a foreign enemy, the ladies voluntarily contributed all their rings and jewels to aſſiſt the government under a public exigence,

which appeared ſo laudable an action in the eyes of their countrymen, that from thenceforth it was permitted by a law to pronounce public orations at the funeral of a woman in praiſe of the deceaſed perſon, which until that time was peculiar to men. Would our *Engliſh* ladies, inſtead of ſticking on a patch againſt thoſe of their own country, ſhew themſelves ſo truly public-ſpirited as to ſacrifice every one her necklace againſt the common enemy, what decrees ought not to be made in favour of them?

Since I am recollecting upon this ſubject ſuch paſſages as occur to my memory out of ancient authors, I cannot omit a ſentence in the celebrated funeral oration of *Pericles*, which he made in honour of thoſe brave *Athenians* that were ſlain in a fight with the *Lacedemonians*. After having addreſſed himſelf to the ſeveral ranks and orders of his countrymen, and ſhewn them how they ſhould behave themſelves in the public cauſe, he turns to the female part of his audience; 'And as for you,' ſays he, 'I ſhall 'adviſe you in very few words: aſpire only to 'thoſe virtues that are peculiar to your ſex; 'follow your natural modeſty, and think it 'your greateſt commendation not to be talked 'of one way or other.' C

Monday,

N° 82 Monday, June 4.

——*Caput dominâ venale ſub haſtâ.*

Juv. Sat. 3. v. 33.

His fortunes ruin'd, and himſelf a ſlave.

PAſſing under *Ludgate* the other day, I heard a voice bawling for charity, which I thought I had ſomewhere heard before. Coming near to the grate, the priſoner called me by my name, and deſired I would throw ſomething into the box: I was out of countenance for him, and did as he bid me, by putting in half a crown. I went away, reflecting upon the ſtrange conſtitution of ſome men, and how meanly they behave themſelves in all ſorts of conditions. The perſon who begged of me is now, as I take it, fifty: I was well acquainted with him until about the age of twenty-five; at which time a good eſtate fell to him by the death of a relation. Upon coming to this unexpected good fortune, he ran into all the extravagancies imaginable; was frequently in drunken diſputes, broke drawers heads, talked and ſwore loud, was unmannerly to thoſe above him, and inſolent to thoſe below him. I could not but remark, that it was the ſame baſeneſs of ſpirit which worked in his behaviour in both fortunes: the ſame little mind was inſolent in

riches, and ſhameleſs in poverty. This accident made me muſe upon the circumſtance of being in debt in general, and ſolve in my mind what tempers were moſt apt to fall into this error of life, as well as the misfortune it muſt needs be to languiſh under ſuch preſſures. As for myſelf, my natural averſion to that ſort of converſation which makes a figure with the generality of mankind, exempts me from any temptations to expence; and all my buſineſs lies within a very narrow compaſs, which is only to give an honeſt man, who takes care of my eſtate, proper vouchers for his quarterly payments to me, and obſerve what linen my laundreſs brings and takes away with her once a week: my ſteward brings his receipt ready for my ſigning; and I have a pretty implement with the reſpective names of ſhirts, cravats, handkerchiefs and ſtockings, with proper numbers to know how to reckon with my laundreſs. This being almoſt all the buſineſs I have in the world for the care of my own affairs, I am at full leiſure to obſerve upon what others do, with relation to their equipage and œconomy.

When I walk the ſtreet, and obſerve the hurry about me in this town,

'Where with like haſte, thro' diff'rent ways they run;
'Some to undo, and ſome to be undone.'

I ſay, when I behold this vaſt variety of perſons and humours, with the pains they both take for the accompliſhment of the ends mentioned in the above verſes of *Denham*, I cannot much wonder at the endeavour after gain, but am extremely

tremely aſtoniſhed that men can be ſo inſenſible of the danger of running into debt. One would think it impoſſible a man who is given to contract debts ſhould know, that his creditor has, from that moment in which he tranſgreſſes payment, ſo much as that demand comes to in his debtor's honour, liberty, and fortune. One would think he did not know, that his creditor can ſay the worſt thing imaginable on him, to wit, 'that he is unjuſt,' without defamation; and can ſeize his perſon, without being guilty of an aſſault. Yet ſuch is the looſe and abandoned turn of ſome mens minds, that they can live under theſe conſtant apprehenſions, and ſtill go on to increaſe the cauſe of them. Can there be a more low and ſervile condition, than to be aſhamed, or afraid to ſee any one man breathing? Yet he that is much in debt, is in that condition with relation to twenty different people. There are indeed circumſtances wherein men of honeſt natures may become liable to debts, by ſome unadviſed behaviour in any great point of their life, or mortgaging a man's honeſty as a ſecurity for that of another, and the like; but theſe inſtances are ſo particular and circumſtantiated, that they cannot come within general conſiderations: for one ſuch caſe as one of theſe, there are ten, where a man, to keep up a farce of retinue and grandeur within his own houſe, ſhall ſhrink at the expectation of ſurly demands at his doors. The debtor is the creditor's criminal, and all the officers of power and ſtate, whom we behold make ſo great a figure, are no other than

than ſo many perſons in authority to make good his charge againſt him. Human ſociety depends upon his having the vengeance law allots him; and the debtor owes his liberty to his neighbour, as much as the murderer does his life to his prince.

Our gentry are, generally ſpeaking, in debt; and many families have put it into a kind of method of being ſo from generation to generation. The father mortgages when his ſon is very young; and the boy is to marry as ſoon as he is at age to redeem it, and find portions for his ſiſters. This forſooth, is no great inconvenience to him; for he may wench, keep a public table or feed dogs like a worthy *Engliſh* gentleman, until he has out-run half his eſtate, and leave the ſame incumbrance upon his firſt-born, and ſo on, until one man of more vigour than ordinary goes quite through the eſtate, or ſome man of ſenſe comes into it, and ſcorns to have an eſtate in partnerſhip, that is to ſay, liable to the demand or inſult of any man living. There is my friend Sir ANDREW, though for many years a great and general trader, was never the defendant in a law-ſuit, in all the perplexity of buſineſs, and the iniquity of mankind at preſent: no one had any colour for the leaſt complaint againſt his dealings with him. This is certainly as uncommon, and in its proportion as laudable in a citizen, as it is in a general never to have ſuffered a diſadvantage in fight. How different from this gentleman is *Jack Truepenny*, who has been an old acquaintance

tance of Sir ANDREW and myſelf from boys, but could never learn our caution. *Jack* has a whoriſh unreſiſted good-nature, which makes him incapable of having a property in any thing. His fortune, his reputation, his time and his capacity, are at any man's ſervice that comes firſt. When he was at ſchool, he was whipped thrice a week for faults he took upon him to excuſe others; ſince he came into the buſineſs of the world, he has been arreſted twice or thrice a year for debts he had nothing to do with, but as ſurety for others; and I remember when a friend of his had ſuffered in the vice of the town, all the phyſic his friend took was conveyed to him by *Jack*, and inſcribed, 'A bolus 'or an electuary for Mr. *Truepenny*.' *Jack* had a good eſtate left him, which came to nothing; becauſe he believed all who pretended to demands upon it. This eaſineſs and credulity deſtroy all the other merit he has; and he has all his life been a ſacrifice to others, without ever receiving thanks, or doing one good action.

I will end this diſcourſe with a ſpeech which I heard *Jack* make to one of his creditors, of whom he deſerved gentler uſage, after lying a whole night in cuſtody at his ſuit.

'SIR,

'YOUR ingratitude for the many kindneſſes 'I have done you, ſhall not make me un-'thankful for the good you have done me, in 'letting me ſee there is ſuch a man as you 'in

'in the world. I am obliged to you for the 'diffidence I ſhall have all the reſt of my life: "I ſhall hereafter truſt no man ſo far as to be "in his debt." R

N° 83 Tueſday, June 5.

——*Animum picturâ paſcit inani.*

VIRG. Æn. 1. v. 468.

And with an empty picture feeds his mind.

DRYDEN.

WHEN the weather hinders me from taking my diverſions without doors, I frequently make a little party with two or three ſelect friends, to viſit any thing curious that may be ſeen under covert. My principal entertainments of this nature are pictures, inſomuch that when I have found the weather ſet in to be very bad, I have taken a whole day's journey to ſee a gallery that is furniſhed by the hands of great maſters. By this means, when the heavens are filled with clouds, when the earth ſwims in rain, and all nature wears a lowring countenance, I withdraw myſelf from theſe uncomfortable ſcenes into the viſionary worlds of art; where I meet with ſhining landſkips, gilded triumphs, beautiful faces, and all thoſe other objects that fill the mind with gay ideas,

and diſperſe that gloomineſs which is apt to hang upon it in thoſe dark diſconſolate ſeaſons.

I was ſome weeks ago in a courſe of theſe diverſions; which had taken ſuch an intire poſſeſſion of my imagination, that they formed in it a ſhort morning's dream, which I ſhall communicate to my reader, rather as the firſt ſketch and outlines of a viſion, than as a finiſhed piece.

I dreamed that I was admitted into a long ſpacious gallery, which had one ſide covered with pieces of all the famous painters who are now living, and the other with the works of the greateſt maſters that are dead.

On the ſide of the *living*, I ſaw ſeveral perſons buſy in drawing, colouring, and deſigning; on the ſide of the *dead* painters, I could not diſcover more than one perſon at work, who was exceeding ſlow in his motions, and wonderfully nice in his touches.

I was reſolved to examine the ſeveral artiſts that ſtood before me, and accordingly applied myſelf to the ſide of the *living*. The firſt I obſerved at work in this part of the gallery was VANITY, with his hair tied behind him in a ribbon, and dreſſed like a *Frenchman*. All the faces he drew were very remarkable for their ſmiles, and a certain ſmirking air which he beſtowed indifferently on every age and degree of either ſex. The *toujours gai* appeared even in his judges, biſhops, and privy-counſellors: in a word all his men were *Petits Maitres*, and all his women *Coquettes*. The drapery of his figures

figures was extremely well ſuited to his faces, and was made up of all the glaring colours that could be mixed together; every part of the dreſs was in a flutter, and endeavoured to diſtinguiſh itſelf above the reſt.

On the left hand of VANITY ſtood a laborious workman, who I found was his humble admirer, and copied after him. He was dreſſed like a *German*, and had a very hard name that ſounded ſomething like STUPIDITY.

The third artiſt that I looked over was FANTASQUE, dreſſed like a *Venetian* Scaramouch. He had an excellent hand at a *Chimera*, and dealt very much in diſtortions and grimaces. He would ſometimes affright himſelf with the phantoms that flowed from his pencil. In ſhort the moſt elaborate of his pieces was at beſt but a terrifying dream; and one could ſay nothing more of his fineſt figures, than that they were agreeable monſters.

The fourth perſon I examined, was very remarkable for his haſty hand, which left his pictures ſo unfiniſhed, that the beauty in the picture, which was deſigned to continue as a monument of it to poſterity, faded ſooner than in the perſon after whom it was drawn. He made ſo much haſte to diſpatch his buſineſs, that he neither gave himſelf time to clean his pencils, nor mix his colours. The name of this expeditious workman was AVARICE.

Not far from this artiſt I ſaw another of a quite different nature, who was dreſſed in the habit of a *Dutchman*, and known by the name of

of INDUSTRY. His figures were wonderfully laboured: if he drew the portraiture of a man, he did not omit a ſingle hair in his face; if the figure of a ſhip, there was not a rope among the tackle that eſcaped him. He had likewiſe hung a great part of the wall with night-pieces, that ſeemed to ſhew themſelves by the candles which were lighted up in ſeveral parts of them; and were ſo inflamed by the ſun-ſhine which accidentally fell upon them, that at firſt ſight I could ſcarce forbear crying out, *Fire.*

The five foregoing artiſts were the moſt conſiderable on this ſide the gallery; there were indeed ſeveral others whom I had not time to look into. One of them, however, I could not forbear obſerving, who was very buſy in retouching the fineſt pieces, though he produced no originals of his own. His pencil aggravated every feature that was before over-charged, loaded every defect, and poiſoned every colour it touched. Though this workman did ſo much miſchief on the ſide of the living, he never turned his eye towards that of the dead. His name was ENVY.

Having taken a curſory view of one ſide of the gallery, I turned myſelf to that which was filled by the works of thoſe great maſters that were dead; when immediately I fancied myſelf ſtanding before a multitude of ſpectators, and thouſands of eyes looking upon me at once; for all before me appeared ſo like men and women, that I almoſt forgot they were pictures. *Raphael*'s figures ſtood in one row, *Titian*'s in another,

another, *Guido Rheni*'s in a third. One part of the wall was peopled by *Hannibal Carrache*, another by *Corregio*, and another by *Rubens*. To be ſhort, there was not a great maſter among the dead who had not contributed to the embelliſhment of this ſide of the gallery. The perſons that owed their being to theſe ſeveral maſters, appeared all of them to be real and alive, and differed among one another only in the variety of their ſhapes, complexions, and clothes; ſo that they looked like different nations of the ſame ſpecies.

Obſerving an old man, who was the ſame perſon I before mentioned, as the only artiſt that was at work on this ſide of the gallery, creeping up and down from one picture to another, and retouching all the fine pieces that ſtood before me, I could not but be very attentive to all his motions. I found his pencil was ſo very light, that it worked imperceptibly, and after a thouſand touches, ſcarce produced any viſible effect in the picture on which he was employed. However, as he buſied himſelf inceſſantly, and repeated touch after touch without reſt or intermiſſion, he wore off inſenſibly every little diſagreeable gloſs that hung upon a figure. He alſo added ſuch a beautiful brown to the ſhades, and mellowneſs to the colours, that he made every picture appear more perfect than when it came freſh from the maſter's pencil. I could not forbear looking upon the face of this ancient workman, and immediately, by the

the long lock of hair upon his forehead, diſcovered him to be TIME.

Whether it were becauſe the thread of my dream was at an end I cannot tell, but upon my taking a ſurvey of this imaginary old man, my ſleep left me. C

N° 84 Wedneſday, June 6.

——— *Quis talio fando*
Myrmidonum, Dolopumve, aut duri miles Ulyſſei,
Temperet à lachrymis?

VIRG. Æn. 2. v. 6.

Who can ſuch woes relate, without a tear,
As ſtern *Ulyſſes* muſt have wept to hear?

LOOKING over the old manuſcript wherein the private actions of *Pharamond* are ſet down by way of table-book, I found many things which gave me great delight; and as human life turns upon the ſame principles and paſſions in all ages, I thought it very proper to take minutes of what paſſed in that age, for the inſtruction of this. The antiquary, who lent me theſe papers, gave me a character of *Eucrate*, the favourite of *Pharamond*, extracted from an author who lived in that court. The account he gives both of the prince and this his faithful friend, will not be improper to inſert here, becauſe I may have occaſion to mention many

of their converſations, into which theſe memorials of them may give light.

'*Pharamond*, when he had a mind to retire 'for an hour or two from the hurry of buſineſs 'and fatigue of ceremony, made a ſignal to '*Eucrate*, by putting his hand to his face, 'placing his arm negligently on a window, or 'ſome ſuch action as appeared indifferent to all 'the reſt of the company. Upon ſuch notice, 'unobſerved by others, for their intire intimacy 'was always a ſecret, *Eucrate* repaired to his 'own apartment to receive the King. There 'was a ſecret acceſs to this part of the court, 'at which *Eucrate* uſed to admit many whoſe 'mean appearance in the eyes of the ordinary 'waiters and door-keepers made them be repulſed from other parts of the palace. Such 'as theſe were let in here by order of *Eucrate*, 'and had audiences of *Pharamond*. This entrance '*Pharamond* called *the Gate of the Unhappy*, and 'the tears of the afflicted who came before him, 'he would ſay, were bribes received by *Eucrate*; 'for *Eucrate* had the moſt compaſſionate ſpirit 'of all men living, except his generous maſter, 'who was always kindled at the leaſt affliction 'which was communicated to him. In the regard for the miſerable, *Eucrate* took particular 'care, that the common forms of diſtreſs, and 'the idle pretenders to ſorrow, about courts, 'who wanted only ſupplies to luxury, ſhould 'never obtain favour by his means: but the 'diſtreſſeswhich ariſe from the many inexplicable 'occurrences that happen among men, the unaccount-

'accountable alienation of parents from their 'children, cruelty of huſbands to wives, po- 'verty occaſioned from ſhipwreck or fire, the 'falling out of friends, or ſuch other terrible 'diſaſters, to which the life of man is expoſed: 'in caſes of this nature, *Eucrate* was the patron; 'and enjoyed this part of the royal favour ſo 'much without being envied, that it was never 'inquired into by whoſe means, what no one 'elſe cared for doing, was brought about.

'One evening when *Pharamond* came into 'the apartment of *Eucrate*, he found him ex- 'tremely dejected; upon which he aſked, with 'a ſmile which was natural to him,' "What "is there any one too miſerable to be relieved "by *Pharamond*, that *Eucrate* is melancholy? "I fear there is, anſwered the favourite; a "perſon without, of a good air, well dreſſed, "and though a man in the ſtrength of his life, "ſeems to faint under ſome inconſolable cala- "mity: all his features ſeem ſuffuſed with "agony of mind; but I can obſerve in him, "that it is more inclined to break away in "tears than rage. I aſked him what he would "have; he ſaid he would ſpeak to *Pharamond*. "I deſired his buſineſs; he could hardly ſay "to me, *Eucrate*, carry me to the king, my "ſtory is not to be told twice, I fear I ſhall "not be able to ſpeak it at all." '*Pharamond* 'commanded *Eucrate* to let him enter; he did 'ſo, and the gentleman approached the king 'with an air which ſpoke him under the greateſt 'concern in what manner to demean himſelf.

'The king, who had a quick diſcerning, relieved him from the oppreſſion he was under; and with the moſt beautiful complacency ſaid to him,' "Sir, do not add to that load of ſorrow I ſee in your countenance the awe of my preſence; think you are ſpeaking to your friend; if the circumſtances of your diſtreſs will admit of it, you ſhall find me ſo." 'To whom the ſtranger:' "Oh excellent *Pharamond*, name not a friend to the unfortunate *Spinamont*. I had one, but he is dead by my own hand; but oh *Pharamond*, though it was by the hand of *Spinamont*, it was by the guilt of *Pharamond*. I come not, oh excellent prince, to implore your pardon; I come to relate my ſorrow, a ſorrow too great for human life to ſupport: from henceforth ſhall all occurences appear dreams or ſhort intervals of amuſement, from this one affliction which has ſeized my very being: pardon me, oh *Pharamond*, if my griefs give me leave, that I lay before you, in the anguiſh of a wounded mind, that you, good as you are, are guilty of the generous blood ſpilt this day by this unhappy hand: oh that it had periſhed before that inſtant!" Here the ſtranger pauſed, and recollecting his mind, after ſome little meditation, he went on in a calmer tone and geſture as follows.'

"There is an authority due to diſtreſs, and as none of human race is above the reach of ſorrow, none ſhould be above the hearing the voice of it; I am ſure *Pharamond* is not.

"Know

" Know then, that I have this morning unfor-
" tunately killed in a duel, the man whom of all
" men living I moſt loved. I command myſelf
" too much in your royal preſence, to ſay, *Phara-*
" *mond*, give me my friend! *Pharamond* has taken
" him from me! I will not ſay, ſhall the mer-
" ciful *Pharamond* deſtroy his own ſubjects?
" Will the father of his country murder his
" people? But, the merciful *Pharamond* does
" deſtroy his ſubjects, the father of his country
" does murder his people. Fortune is ſo much
" the purſuit of mankind, that all glory and
" honour is in the power of a prince, becauſe
" he has the diſtribution of their fortunes. It is
" therefore the inadvertency, negligence, or
" guilt of princes, to let any thing grow into
" cuſtom which is againſt their laws. A court
" can make faſhion and duty walk together;
" it can never, without the guilt of a court,
" happen, that it ſhall not be unfaſhionable to
" do what is unlawful. But alas! in the do-
" minions of *Pharamond*, by the force of a
" tyrant cuſtom, which is miſ-named a point
" of honour, the duelliſt kills his friend whom
" he loves; and the judge condemns the duelliſt,
" while he approves his behaviour. Shame is
" the greateſt of all evils; what avail laws, when
" death only attends the breach of them, and
" ſhame obedience to them? As for me, oh
" *Pharamond*, were it poſſible to deſcribe the
" nameleſs kinds of compunctions and tender-
" neſſes I feel, when I reflect upon the little
" accidents in our former familiarity, my mind

" ſwells into ſorrow which cannot be reſiſted
" enough to be ſilent in the preſence of *Phara-*
" *mond.*" With that he fell into a flood of tears,
and wept aloud. " Why ſhould not *Phara-*
" *mond* hear the anguiſh he only can relieve
" others from in time to come? Let him hear
" from me, what they feel who have given death
" by the falſe mercy of his adminiſtration, and
" form to himſelf the vengeance called for by
" thoſe who have periſhed by his negligence."

R.

N° 85 Thurſday, June 7.

Interdum ſpecioſa locis, morataque rectè
Fabula, nullius veneris, ſine pondere & arte,
Valdiùs oblectat populum, meliùſque moratur,
Quàm verſus inopes rerum, nugæque canoræ.

HOR. Ars Poet. v. 319.

Sometimes in rough and undigeſted plays
We meet with ſuch a lucky character,
As, being humour'd right, and well purſu'd,
Succeeds much better than the ſhallow verſe,
And chiming trifles of more ſtudious pens.

ROSCOMMON.

IT is the cuſtom of the *Mahometans*, if they ſee any printed or written paper upon the ground, to take it up and lay it aſide carefully, as not knowing but it may contain ſome piece of their *Alcoran*. I muſt confeſs I have ſo much of

of the *Muſſulman* in me, that I cannot forbear looking into every printed paper which comes in my way, under whatſoever deſpicable circumſtances it may appear; for as no mortal author, in the ordinary fate and viciſſitude of things, knows to what uſe his works may, ſome time or other, be applied, a man may often meet with very celebrated names in a paper of tobacco. I have lighted my pipe more than once with the writings of a prelate; and know a friend of mine, who, for theſe ſeveral years, has converted the eſſays of a man of quality into a kind of fringe for his candleſticks. I remember in particular, after having read over a poem of an eminent author on a victory, I met with ſeveral fragments of it upon the next rejoicing day, which had been employed in ſquibs and crackers, and by that means celebrated its ſubject in a double capacity. I once met with a page of Mr. *Baxter* under a *Chriſtmas* pye. Whether or no the paſtry-cook had made uſe of it through chance or waggery, for the defence of that ſuperſtitious *viande*, I know not; but upon the peruſal of it, I conceived ſo good an idea of the author's piety, that I bought the whole book. I have often profited by theſe accidental readings, and have ſometimes found very curious pieces, that are either out of print, or not to be met with in the ſhops of our *London* bookſellers. For this reaſon, when my friends take a ſurvey of my library, they are very much ſurprized to find, upon the ſhelf of folios, two long band-boxes ſtanding upright

among my books, until I let them ſee that they are both of them lined with deep erudition and abſtruſe literature. I might likewiſe mention a paper-kite, from which I have received great improvement; and a hat-caſe, which I would not exchange for all the beavers in *Great-Britain*. This my inquiſitive temper, or rather impertinent humour of prying into all ſorts of writing, with my natural averſion to loquacity, give me a good deal of employment when I enter any houſe in the country; for I cannot for my heart leave a room, before I have thoroughly ſtudied the walls of it, and examined the ſeveral printed papers which are uſually paſted upon them. The laſt piece that I met with upon this occaſion gave me a moſt exquiſite pleaſure. My reader will think I am not ſerious, when I acquaint him that the piece I am going to ſpeak of was the old ballad of the *Two Children in the Wood*, which is one of the darling ſongs of the common people, and has been the delight of moſt *Engliſhmen* in ſome part of their age.

This ſong is a plain ſimple copy of nature, deſtitute of the helps and ornaments of art. The tale of it is a pretty tragical ſtory, and pleaſes for no other reaſon but becauſe it is a copy of nature. There is even a deſpicable ſimplicity in the verſe; and yet becauſe the ſentiments appear genuine and unaffected, they are able to move the mind of the moſt polite reader with inward meltings of humanity and compaſſion. The incidents grow out of the ſubject, and are ſuch as are the moſt proper to excite pity; for which reaſon

reaſon the whole narration has ſomething in it very moving, notwithſtanding the author of it, whoever he was, has delivered it in ſuch an abject phraſe and poorneſs of expreſſion, that the quoting any part of it would look like a deſign of turning it into ridicule. But though the language is mean, the thoughts, as I have before ſaid, from one end to the other are natural, and therefore cannot fail to pleaſe thoſe who are not judges of language, or thoſe who, notwithſtanding they are judges of language, have a true and unprejudiced taſte of nature. The condition, ſpeech, and behaviour of the dying parents, with the age, innocence, and diſtreſs of the children, are ſet forth in ſuch tender circumſtances, that it is impoſſible for a reader of common humanity not to be affected with them. As for the circumſtance of the *Robin-red-breaſt*, it is indeed a little poetical ornament; and to ſhew the genius of the author amidſt all his ſimplicity, it is juſt the ſame kind of fiction which one of the greateſt of the *Latin* poets has made uſe of upon a parallel occaſion; I mean that paſſage in *Horace*, where he deſcribes himſelf when he was a child, fallen aſleep in a deſert wood, and covered with leaves by the turtles that took pity on him.

Me fabuloſæ Vulture in Apulo,
Altricis extra limen Apuliæ,
Ludo fatigatumque ſomno
Fronde novâ puerum palumbes
Texere——

Od. 4 l. 3. v. 9.

'In

'In lofty Vulture's riſing grounds,
'Without my nurſe *Apulia*'s bounds,
'When young, and tir'd with ſport and play,
'And bound with pleaſing ſleep I lay,
'Doves cover'd me with myrtle boughs.'

CREECH.

I have heard that the late Lord *Dorſet*, who had the greateſt wit tempered with the greateſt candor, and was one of the fineſt critics as well as the beſt poets of his age, had a numerous collection of old *Engliſh* ballads, and took a particular pleaſure in the reading of them. I can affirm the ſame of Mr. *Dryden*, and know ſeveral of the moſt refined writers of our preſent age who are of the ſame humour.

I might likewiſe refer my reader to *Moliere*'s thoughts on this ſubject, as he has expreſſed them in the character of the *Miſanthrope*; but thoſe only who are endowed with a true greatneſs of ſoul and genius can diveſt themſelves of the images of ridicule, and admire nature in her ſimplicity and nakedneſs. As for the little conceited wits of the age, who can only ſhew their judgment by finding fault, they cannot be ſuppoſed to admire theſe productions which have nothing to recommend them but the beauties of nature, when they do not know how to reliſh even thoſe compoſitions that, with all the beauties of nature, have alſo the additional advantages of art. L

Friday,

N° 86 Friday, June 8.

Heu quàm difficile eſt crimen non prodere vultu!
OVID. Met. l. 2. v. 447.

How in the looks does conſcious guilt appear!
ADDISON.

THERE are ſeveral arts which all men are in ſome meaſure maſters of, without having been at the pains of learning them. Every one that ſpeaks or reaſons is a grammarian and a logician, though he may be wholly unacquainted with the rules of grammar or logic, as they are delivered in books and ſyſtems. In the ſame manner, every one is in ſome degree a maſter of that art which is generally diſtinguiſhed by the name of Phyſiognomy; and naturally forms to himſelf the character or fortune of a ſtranger, from the features and lineaments of his face. We are no ſooner preſented to any one we never ſaw before, but we are immediately ſtruck with the idea of a proud, a reſerved, an affable, or a good-natured man; and upon our firſt going into a company of ſtrangers, our benevolence or averſion, awe or contempt, riſes naturally towards ſeveral particular perſons, before we have heard them ſpeak a ſingle word, or ſo much as know who they are.

Every paſſion gives a particular caſt to the countenance, and is apt to diſcover itſelf in ſome feature or other. I have ſeen an eye curſe for half an hour together, and an eyebrow call a man a ſcoundrel. Nothing is more common than for lovers to complain, reſent, languiſh, deſpair, and die in dumb ſhow. For my own part, I am ſo apt to frame a notion of every man's humour or circumſtances by his looks, that I have ſometimes employed myſelf from *Charing-Croſs* to the *Royal-Exchange* in drawing the characters of thoſe who have paſſed by me. When I ſee a man with a ſour rivelled face, I cannot forbear pitying his wife; and when I meet with an open ingenuous countenance, think on the happineſs of his friends, his family, and relations.

I cannot recollect the author of a famous ſaying to a ſtranger who ſtood ſilent in his company, 'Speak that I may ſee thee.' But with ſubmiſſion, I think we may be better known by our looks than by our words, and that a man's ſpeech is much more eaſily diſguiſed than his countenance. In this caſe, however, I think the air of the whole face is much more expreſſive than the lines of it: the truth of it is, the air is generally nothing elſe but the inward diſpoſition of the mind made viſible.

Thoſe who have eſtabliſhed phyſiognomy into an art, and laid down rules of judging mens tempers by their faces, have regarded the features much more than the air. *Martial* has a pretty epigram on this ſubject.

Crine

Crine ruber, niger ore, brevis pede, lumine læſus:
Rem magnam præſtas Zoïle, ſi bonus es.

Epig. 54. l. 12.

'Thy beard and head are of a diff'rent dye;
'Short of one foot, diſtorted in an eye:
'With all theſe tokens of a knave complete,
'Should'ſt thou be honeſt, thou'rt a dev'liſh cheat.'

I have ſeen a very ingenious author on this ſubject, who founds his ſpeculations on the ſuppoſition, that as a man hath in the mould of his face a remote likeneſs to that of an ox, a ſheep, a lion, an hog, or any other creature; he hath the ſame reſemblance in the frame of his mind, and is ſubject to thoſe paſſions which are predominant in the creature that appears in his countenance. Accordingly he gives the prints of ſeveral faces that are of a different mould, and by a little overcharging the likeneſs, diſcovers the figures of theſe ſeveral kinds of brutal faces in human features. I remember, in the life of the famous Prince of *Conde*, the writer obſerves, the face of that Prince was like the face of an eagle, and that the Prince was very well pleaſed to be told ſo. In this caſe therefore we may be ſure, that he had in his mind ſome general implicit notion of this art of phyſiognomy which I have juſt now mentioned; and that when his courtiers told him his face was made like an eagle's, he underſtood them in the ſame manner as if they had told him, there was ſomething in his looks which ſhewed him to be ſtrong, active, piercing, and of a royal

deſcent. Whether or no the different motions of the animal ſpirits, in different paſſions, may have any effect on the mould of the face when the lineaments are pliable and tender, or whether the ſame kind of ſouls require the ſame kind of habitations, I ſhall leave to the conſideration of the curious. In the mean time I think nothing can be more glorious than for a man to give the lye to his face, and to be an honeſt, juſt, good-natured man, in ſpite of all thoſe marks and ſignatures which nature ſeems to have ſet upon him for the contrary. This very often happens among thoſe, who, inſtead of being exaſperated by their own looks, or envying the looks of others, apply themſelves intirely to the cultivating of their minds, and getting thoſe beauties which are more laſting and more ornamental. I have ſeen many an amiable piece of deformity; and have obſerved a certain chearfulneſs in as bad a ſyſtem of features as ever was clapped together, which hath appeared more lovely than all the blooming charms of an inſolent beauty. There is a double praiſe due to virtue, when it is lodged in a body that ſeems to have been prepared for the reception of vice; in many ſuch caſes the ſoul and the body do not ſeem to be fellows.

Socrates was an extraordinary inſtance of this nature. There chanced to be a great phyſiognomiſt in his time at *Athens*, who had made ſtrange diſcoveries of mens tempers and inclinations by their outward appearances. *Socrates*'s diſciples, that they might put this artiſt to the trial,

trial, carried him to their maſter, whom he had never ſeen before, and did not know he was then in company with him. After a ſhort examination of his face, the phyſiognomiſt pronounced him the moſt lewd, libidinous, drunken old fellow that he had ever met with in his whole life. Upon which the diſciples all burſt out a laughing, as thinking they had detected the falſhood and vanity of his art. But *Socrates* told them, that the principles of his art might be very true, notwithſtanding his preſent miſtake; for that he himſelf was naturally inclined to thoſe particular vices which the phyſiognomiſt had diſcovered in his countenance, but that he had conquered the ſtrong diſpoſitions he was born with by the dictates of philoſophy.

We are indeed told by an ancient author, that *Socrates* very much reſembled *Silenus* in his face; which we find to have been very rightly obſerved from the ſtatues and buſts of both, that are ſtill extant; as well as on ſeveral antique ſeals and precious ſtones, which are frequently enough to be met with in the cabinets of the curious. But however obſervations of this nature may ſometimes hold, a wiſe man ſhould be particularly cautious how he gives credit to a man's outward appearance. It is an irreparable injuſtice we are guilty of towards one another, when we are prejudiced by the looks and features of thoſe whom we do not know. How often do we conceive hatred againſt a perſon of worth, or fancy a man to be proud or ill-natured by his aſpect, whom, we think, we cannot eſteem too much

much when we are acquainted with his real character? Dr. *Moore*, in his admirable ſyſtem of *Ethics*, reckons this particular inclination to take a prejudice againſt a man for his looks, among the ſmaller vices in morality, and, if I remember, gives it the name of a *Proſopolepſia*. L

N° 87 Saturday, June 9.

——————— *Nimiùm ne crede colori.*
VIRG. Ecl. 2. v. 17.

Truſt not too much to an enchanting face.
DRYDEN.

IT has been the purpoſe of ſeveral of my ſpeculations to bring people to an unconcerned behaviour, with relation to their perſons, whether beautiful or defective. As the ſecrets of the *Ugly Club* were expoſed to the public, that men might ſee there were ſome noble ſpirits in the age, who are not at all diſpleaſed with themſelves upon conſiderations which they had no choice in; ſo the diſcourſe concerning *Idols* tended to leſſen the value people put upon themſelves from perſonal advantages and gifts of nature. As to the latter ſpecies of mankind, the Beauties, whether male or female, they are generally the moſt untractable people of all others. You are ſo exceſſively perplexed with the particularities in their behaviour, that, to be at eaſe, one would be apt

apt to wiſh there were no ſuch creatures. They expect ſo great allowances, and give ſo little to others, that they who have to do with them find in the main, a man with a better perſon than ordinary, and a beautiful woman, might be very happily changed for ſuch to whom nature has been leſs liberal. The handſome fellow is uſually ſo much a gentleman, and the fine woman has ſomething ſo becoming, that there is no enduring either of them. It has therefore been generally my choice to mix with chearful ugly creatures, rather than gentlemen who are graceful enough to omit or do what they pleaſe; or beauties who have charms enough to do and ſay what would be diſobliging in any but themſelves.

Diffidence and preſumption, upon account of our perſons, are equally faults; and both ariſe from the want of knowing, or rather endeavouring to know, ourſelves, and for what we ought to be valued or neglected. But indeed, I did not imagine theſe little conſiderations and coquetries could have the ill conſequence as I find they have by the following letters of my correſpondents, where it ſeems beauty is thrown into the accompt, in matters of ſale, to thoſe who receive no favour from the charmers.

'Mr. SPECTATOR, *June* 4.

'AFTER I have aſſured you I am in 'every reſpect one of the handſomeſt 'young girls about town, I need be particular 'in nothing but the make of my face, which

'has the misfortune to be exactly oval. This 'I take to proceed from a temper that naturally 'inclines me both to ſpeak and to hear.

'With this account you may wonder how I 'can have the vanity to offer myſelf as a can- 'didate, which I now do, to a ſociety, where 'the SPECTATOR and *Hecatiſſa* have been 'admitted with ſo much applauſe. I do not 'want to be put in mind how very defective I 'am in every thing that is ugly: I am too 'ſenſible of my own unworthineſs in this par- 'ticular, and therefore I only propoſe myſelf 'as a foil to the club.

'You ſee how honeſt I have been to confeſs 'all my imperfections, which is a great deal to 'come from a woman, and what I hope you 'will encourage with the favour of your intereſt.

'There can be no objection made on the ſide 'of the matchleſs *Hecatiſſa*, ſince it is certain I 'ſhall be in no danger of giving her the leaſt 'occaſion of jealouſy: and then a joint-ſtool 'in the very loweſt place at the table, is all the 'honour that is coveted by

'Your moſt humble

'and obedient ſervant,

'ROSALINDA.

'*P. S.* I have ſacrificed my necklace to put 'into the public lottery againſt the common 'enemy. And laſt *Saturday*, about three of the 'clock in the afternoon, I began to patch in- 'differently on both ſides of my face.'

'Mr.

'Mr. SPECTATOR, *London, June* 7, 1711.

'UPON reading your late diſſertation concerning *Idols*, I cannot but complain to you that there are, in ſix or ſeven places of this city, coffee-houſes kept by perſons of that ſiſterhood. Theſe *Idols* ſit and receive all day long the adoration of the youth within ſuch and ſuch diſtricts: I know in particular, goods are not entered as they ought to be at the cuſtom-houſe, nor law-reports peruſed at the temple; by reaſon of one beauty who detains the young merchants too long near *'Change*, and another fair one who keeps the ſtudents at her houſe when they ſhould be at ſtudy. It would be worth your while to ſee how the idolaters alternately offer incenſe to their *Idols*, and what heart-burnings ariſe in thoſe who wait for their turn to receive kind aſpects from thoſe little thrones, which all the company, but theſe lovers, call the bars. I ſaw a gentleman turn as pale as aſhes, becauſe an *Idol* turned the ſugar in a tea-diſh for his rival, and careleſly called the boy to ſerve him, with a "Sirrah! why do you not give "the gentleman the box to pleaſe himſelf?" Certain it is, that a very hopeful young man was taken with leads in his pockets below bridge, where he intended to drown himſelf, becauſe his *Idol* would waſh the diſh in which ſhe had but juſt drank tea, before ſhe would let him uſe it.

'I am, Sir, a perſon paſt being amorous, 'and do not give this information out of envy 'or jealouſy, but I am a real ſufferer by it. 'Theſe lovers take any thing for tea and coffee; 'I ſaw one yeſterday ſurfeit to make his court; 'and all his rivals, at the ſame time, loud in 'the commendation of liquors that went againſt 'every body in the room that was not in love. 'While theſe young fellows reſign their ſtomachs 'with their hearts, and drink at the *Idol* in this 'manner, we who come to do buſineſs, or talk 'politics, are utterly poiſoned They have alſo 'drams for thoſe who are more enamoured than 'ordinary; and it is very common for ſuch as 'are too low in conſtitution to ogle the *Idol* 'upon the ſtrength of tea, to fluſter themſelves 'with warmer liquors: thus all pretenders 'advance, as faſt as they can, to a fever or a 'diabetes. I muſt repeat to you, that I do not 'look with an evil eye upon the profit of the '*Idols*, or the diverſions of the lovers; what I 'hope from this remonſtrance, is only that we 'plain people may not be ſerved as if we were 'idolaters; but that from the time of publiſhing 'this in your paper, the *Idols* would mix ratſbane 'only for their admirers, and take more care of 'us who do not love them. I am,

R 'Sir, Yours,

'T. T.'

Monday,

N° 88 Monday, June 11.

Quid domini facient, audent cum talia fures?
VIRG. Ecl. 3. v. 16.

What will not maſters do, when ſervants thus preſume?

'Mr. SPECTATOR, *May* 30, 1711.

'I HAVE no ſmall value for your endeavours 'to lay before the world what may eſcape their 'obſervation, and yet highly conduces to 'their ſervice. You have, I think, ſucceeded 'very well on many ſubjects; and ſeem to have 'been converſant in very different ſcenes of life. 'But in the conſiderations of mankind, as a 'SPECTATOR, you ſhould not omit circum-'ſtances which relate to the inferior part of the 'world, any more than thoſe which concern 'the greater. There is one thing in particular 'which I wonder you have not touched upon, 'and that is the general corruption of manners 'in the ſervants of *Great Britain*. I am a man 'that have travelled and ſeen many nations, but 'have for ſeven years laſt paſt reſided conſtantly 'in *London*, or within twenty miles of it: in this 'time I have contracted a numerous acquaintance 'among the beſt ſort of people, and have hardly 'found one of them happy in their ſervants. 'This is matter of great aſtoniſhment to fo-'reigners, and all ſuch as have viſited foreign

'countries; eſpecially ſince we cannot but obſerve, that there is no part of the world where ſervants have thoſe privileges and advantages as in *England:* they have no where elſe ſuch plentiful diet, large wages, or indulgent liberty: there is no place wherein they labour leſs, and yet where they are ſo little reſpectful, more waſteful, more negligent, or where they ſo frequently change their maſters. To this I attribute, in a great meaſure, the frequent robberies and loſſes which we ſuffer on the high road and in our own houſes. That indeed which gives me the preſent thought of this kind, is, that a careleſs groom of mine has ſpoiled me the prettieſt pad in the world with only riding him ten miles; and I aſſure you, if I were to make a regiſter of all the horſes I have known thus abuſed by negligence of ſervants, the number would mount a regiment. I wiſh you would give us your obſervations, that we may know how to treat theſe rogues, or that we maſters may enter into meaſures to reform them. Pray give us a ſpeculation in general about ſervants, and you make me

'Yours,

'PHILO-BRITANNICUS.

'*P. S.* Pray do not omit the mention of grooms in particular.'

This honeſt gentleman, who is ſo deſirous that I ſhould write a ſatire upon grooms, has a great deal of reaſon for his reſentment; and I know

know no evil which touches all mankind ſo much as this of the miſbehaviour of ſervants.

The complaint of this letter runs wholly upon men-ſervants; and I can attribute the licentiouſneſs which has at preſent prevailed among them, to nothing but what an hundred before me have aſcribed it to, the cuſtom of giving board-wages. This one inſtance of falſe œconomy is ſufficient to debauch the whole nation of ſervants, and makes them as it were but for ſome part of their time in that quality. They are either attending in places where they meet and run into clubs, or elſe, if they wait at taverns, they eat after their maſters, and reſerve their wages for other occaſions. From hence it ariſes, that they are but in a lower degree what their maſters themſelves are; and uſually affect an imitation of their manners: and you have in liveries, beaux, fops, and coxcombs, in as high perfection as among people that keep equipages. It is a common humour among the retinue of people of quality, when they are in their revels, that is, when they are out of their maſters ſight, to aſſume in a humorous way the names and titles of thoſe whoſe liveries they wear. By which means characters and diſtinctions become ſo familiar to them, that it is to this, among other cauſes, one may impute a certain inſolence among our ſervants, that they take no notice of any gentleman though they know him ever ſo well, except he is an acquaintance of their maſters.

My obſcurity and taciturnity leave me at liberty, without ſcandal, to dine, if I think fit,

at a common ordinary, in the meaneſt as well as the moſt ſumptuous houſe of entertainment. Falling in the other day at a victualling-houſe near the Houſe of Peers, I heard the maid come down and tell the landlady at the bar, that my lord biſhop ſwore he would throw her out at window, if ſhe did not bring up more mild beer, and that my lord duke would have a double mug of purl. My ſurprize was increaſed, in hearing loud and ruſtic voices ſpeak and anſwer to each other upon the public affairs, by the names of the moſt illuſtrious of our nobility; until of a ſudden one came running in, and cried the houſe was riſing. Down came all the company together, and away! The alehouſe was immediately filled with clamour, and ſcoring one mug to the marquis of ſuch a place, oil and vinegar to ſuch an earl, three quarts to my new lord for wetting his title, and ſo forth. It is a thing too notorious to mention the crowds of ſervants, and their inſolence near the courts of juſtice, and the ſtairs towards the ſupreme aſſembly, where there is an univerſal mockery of all order, ſuch riotous clamour and licentious confuſion, that one would think the whole nation lived in jeſt, and there were no ſuch thing as rule and diſtinction among us.

The next place of reſort, wherein the ſervile world are let looſe, is at the entrance of *Hide-Park*, while the gentry are at the ring. Hither people bring their lacquies out of ſtate, and here it is that all they ſay at their tables, and act in their houſes, is communicated to the whole town.

town. There are men of wit in all conditions of life; and mixing with theſe people at their diverſions, I have heard coquettes and prudes as well rallied, and inſolence and pride expoſed, allowing for their want of education, with as much humour and good ſenſe, as in the politeſt companies. It is a general obſervation, that all dependents run in ſome meaſure into the manners and behaviour of thoſe whom they ſerve: you ſhall frequently meet with lovers and men of intrigue among the lacquies, as well as at *White*'s or in the ſide-boxes. I remember ſome years ago an inſtance of this kind. A footman to a captain of the guard uſed frequently, when his maſter was out of the way, to carry on amours and make aſſignations in his maſter's clothes. The fellow had a very good perſon, and there are very many women that think no further than the outſide of a gentleman; beſides which, he was almoſt as learned a man as the colonel himſelf: I ſay, thus qualified, the fellow could ſcrawl *billet-doux* ſo well, and furniſh a converſation on the common topics, that he had, as they call it, a great deal of good buſineſs on his hands. It happened one day, that coming down a tavern-ſtairs in his maſter's fine guard-coat, with a well-dreſſed woman maſked, he met the colonel coming up with other company; but with a ready aſſurance he quitted his lady, came up to him, and ſaid, 'Sir, I know 'you have too much reſpect for yourſelf to cane 'me in this honourable habit: but you ſee there 'is a lady in the caſe, and I hope on that ſcore

'alſo

'alſo you will put off your anger until I have 'told you all another time.' After a little pauſe the colonel cleared up his countenance, and with an air of familiarity whiſpered his man apart, 'Sirrah, bring the lady with you to aſk 'pardon for you;' then aloud, 'look to it, '*Will*, I will never forgive you elſe.' The fellow went back to his miſtreſs, and telling her with a loud voice and an oath, that was the honeſteſt fellow in the world, conveyed her to an hackney-coach.

But the many irregularities committed by ſervants in the places above-mentioned, as well as in the theatres, of which maſters are generally the occaſions, are too various not to need being reſumed on another occaſion. R

Tueſday,

N° 89 Tueſday, June 12.

——— *Petite hinc, juveneſque ſeneſque,*
Finem animo certum, miſeriſque viatica canis.
Cras hoc fiet. Idem cras fiet. Quid? quaſi magnum,
Nempe diem donas? ſed cùm lux altera venit,
Jam cras heſternum conſumpſimus; ecce aliud cras
Egerit hos annos, & ſemper paulum erit ultrà.
Nam quamvis prope te, quamvis temone ſub uno,
Vertentem ſeſe fruſtra ſectabere canthum.

PERS. Sat. 5. v. 64.

Perſ. From thee both old and young, with profit, learn
The bounds of good and evil to diſcern.
Corn. Unhappy he, who does this work adjourn,
And to to-morrow wou'd the ſearch delay:
His lazy morrow will be like to-day.
Perſ. But is one day of eaſe too much to borrow?
Corn. Yes, ſure; for yeſterday was once to-morrow.
That yeſterday is gone, and nothing gain'd;
And all thy fruitleſs days will thus be drain'd:
For thou haſt more to-morrows yet to aſk,
And wilt be ever to begin thy taſk;
Who, like the hindmoſt chariot-wheels, art curſt,
Still to be near, but ne'er to reach the firſt.

DRYDEN.

AS my correſpondents upon the ſubject of love are very numerous, it is my deſign, if poſſible, to range them under ſeveral heads, and addreſs myſelf to them at different times. The firſt branch of them, to whoſe ſervice

ſervice I ſhall dedicate this paper, are thoſe that have to do with women of dilatory tempers, who are for ſpinning out the time of courtſhip to an immoderate length, without being able either to cloſe with their lovers, or to diſmiſs them. I have many letters by me filled with complaints againſt this ſort of women. In one of them no leſs a man than a brother of the coif tells me, that he began his ſuit *viceſimo nono Caroli ſecundi*, before he had been a twelvemonth at the *Temple*; that he proſecuted it for many years after he was called to the bar; that at preſent he is a ſerjeant at law; and notwithſtanding he hoped that matters would have been long ſince brought to an iſſue, the fair one ſtill *demurs*. I am ſo well pleaſed with this gentleman's phraſe, that I ſhall diſtinguiſh this ſect of women by the title of *Demurrers*. I find by another letter from one that calls himſelf *Thyrſis*, that his miſtreſs has been demurring above theſe ſeven years. But among all my plaintiffs of this nature, I moſt pity the unfortunate *Philander*, a man of a conſtant paſſion and plentiful fortune, who ſets forth that the timorous and irreſolute *Sylvia* has demurred until ſhe is paſt child-bearing. *Strephon* appears by his letter to be a very choleric lover, and irrevocably ſmitten with one that demurs out of ſelf-intereſt. He tells me with great paſſion that ſhe has bubbled him out of his youth; that ſhe drilled him on to five and fifty, and that he verily believes ſhe will drop him in his old age, if ſhe can find her account in another. I ſhall conclude this narrative with a letter

letter from honeſt SAM. HOPEWELL, a very pleaſant fellow, who it ſeems has at laſt married a *Demurrer:* I muſt only premiſe, that SAM. who is a very good bottle-companion, has been the diverſion of his friends, upon account of his paſſion, ever ſince the year one thouſand ſix hundred and eighty-one.

'Dear Sir,

'YOU know very well my paſſion for Mrs. *Martha*, and what a dance ſhe has led me: ſhe took me out at the age of two and twenty, and dodged with me above thirty years. I have loved her until ſhe is grown as grey as a cat, and am with much ado become the maſter of her perſon, ſuch as it is at preſent. She is however in my eye a very charming old woman. We often lament that we did not marry ſooner, but ſhe has nobody to blame for it but herſelf: you know very well that ſhe would never think of me while ſhe had a tooth in her head. I have put the date of my paſſion, *anno amoris trigeſimo primo*, inſtead of a poſy, on my wedding-ring. I expect you ſhould ſend me a congratulatory letter, or, if you pleaſe, an *Epithalamium*, upon this occaſion.

'Mrs. *Martha*'s and yours eternally,

'SAM. HOPEWELL.'

In order to baniſh an evil out of the world, that does not only produce great uneaſineſs to private

private perſons, but has alſo a very bad influence on the public, I ſhall endeavour to ſhew the folly of *Demurrage* from two or three reflections, which I earneſtly recommend to the thoughts of my fair readers.

Firſt of all, I would have them ſeriouſly think on the ſhortneſs of their time. Life is not long enough for a coquette to play all her tricks in. A timorous woman drops into her grave before ſhe has done deliberating. Were the age of man the ſame that it was before the flood, a lady might ſacrifice half a century to a ſcruple, and be two or three ages in demurring. Had ſhe nine hundred years good, ſhe might hold out to the converſion of the *Jews* before ſhe thought fit to be prevailed upon. But, alas! ſhe ought to play her part in haſte, when ſhe conſiders that ſhe is ſuddenly to quit the ſtage, and make room for others.

In the ſecond place, I would deſire my female readers to conſider, that as the term of life is ſhort, that of beauty is much ſhorter. The fineſt ſkin wrinkles in a few years, and loſes the ſtrength of its colourings ſo ſoon, that we have ſcarce time to admire it. I might embelliſh this ſubject with roſes and rainbows, and ſeveral other ingenious conceits, which I may poſſibly reſerve for another opportunity.

There is a third conſideration which I would likewiſe recommend to a *Demurrer*, and that is, the great danger of her falling in love when ſhe is about threeſcore, if ſhe cannot ſatisfy her doubts, and ſcruples before that time. There

is a kind of *latter ſpring*, that ſometimes gets into the blood of an old woman and turns her into a very odd ſort of an animal. I would therefore have the *Demurrer* conſider what a ſtrange figure ſhe will make, if ſhe chances to get over all difficulties, and comes to a final reſolution, in that unſeaſonable part of her life.

I would not however be underſtood, by any thing I have here ſaid, to diſcourage that natural modeſty in the ſex, which renders a retreat from the firſt approaches of a lover both faſhionable and graceful: all that I intend, is, to adviſe them, when they are prompted by reaſon and inclination, to *demur* only out of form, and ſo far as decency requires. A virtuous woman ſhould reject the firſt offer of marriage, as a good man does that of a biſhopric; but I would adviſe neither the one nor the other to perſiſt in refuſing what they ſecretly approve. I would in this particular propoſe the example of *Eve* to all her daughters, as *Milton* has repreſented her in the following paſſage, which I cannot forbear tranſcribing intire, though only the twelve laſt lines are to my preſent purpoſe.

'The rib he form'd and faſhion'd with his hands;
'Under his forming hands a creature grew,
'Manlike, but diff'rent ſex; ſo lovely fair,
'That what ſeem'd fair in all the world, ſeem'd now
'Mean, or in her ſumm'd up, in her contain'd,
'And in her looks; which from that time infus'd
'Sweetneſs into my heart, unfelt before;
'And into all things from her air inſpir'd
'The ſpirit of love and amorous delight.

'She

'She diſappear'd, and left me dark: I wak'd
'To find her, or for ever to deplore
'Her loſs, and other pleaſures all abjure;
'When out of hope, behold her, not far off,
'Such as I ſaw her in my dream, adorn'd
'With what all earth or heaven could beſtow
'To make her amiable. On ſhe came,
'Led by her heav'nly maker, tho' unſeen,
'And guided by his voice, nor uninform'd
'Of nuptial ſanctity and marriage rites:
'Grace was in all her ſteps, heav'n in her eye,
'In every geſture dignity and love.
'I overjoy'd, could not forbear aloud.
'This turn hath made amends; thou haſt fulfill'd
'Thy words, Creator bounteous and benign!
'Giver of all things fair! but faireſt this
'Of all thy gifts, nor envieſt. I now ſee
'Bone of my bone, fleſh of my fleſh, myſelf....
'She heard me thus, and tho' divinely brought,
'Yet innocence and virgin modeſty,
'Her virtue, and the conſcience of her worth,
'That would be woo'd, and not unſought be won,
'Not obvious, not obtruſive, but retir'd
'The more deſirable; or, to ſay all,
'Nature herſelf, though pure of ſinful thought,
'Wrought in her ſo, that ſeeing me ſhe turn'd.
'I follow'd her: She what was honour knew,
'And with obſequious majeſty approv'd
'My pleaded reaſon. To the nuptial bower
'I led her bluſhing like the morn——' L.

Wedneſday,

N° 90 Wedneſday, June 13.

——— *Magnus ſine viribus ignis*
Incaſsùm furit ——— ——— ———

VIRG. Georg. 3. v. 99.

In vain he burns, like haſty ſtubble fires.

DRYDEN.

THERE is not, in my opinion, a conſideration more effectual to extinguiſh inordinate deſires in the ſoul of man, than the notions of *Plato* and his followers upon that ſubject. They tell us, that every paſſion which has been contracted by the ſoul during her reſidence in the body, remains with her in a ſeparate ſtate; and that the ſoul in the body, or out of the body, differs no more than the man does from himſelf when he is in his houſe, or in open air. When therefore the obſcene paſſions in particular have once taken root, and ſpread themſelves in the ſoul, they cleave to her inſeparably, and remain in her for ever, after the body is caſt off and thrown aſide. As an argument to confirm this their doctrine they obſerve, that a lewd youth who goes on in a continued courſe of voluptuouſneſs, advances by degrees into a libidinous old man; and that the paſſion ſurvives in the mind when it is altogether dead in the body; nay, that the deſire grows

more violent, and, like all other habits, gathers ſtrength by age, at the ſame time that it has no power of executing its own purpoſes. If, ſay they, the ſoul is the moſt ſubject to theſe paſſions at a time when it has the leaſt inſtigations from the body, we may well ſuppoſe ſhe will ſtill retain them when ſhe is intirely diveſted of it. The very ſubſtance of the ſoul is feſtered with them, the gangrene is gone too far to be ever cured; the inflamation will rage to all eternity.

In this therefore, ſay the *Platoniſts*, conſiſts the puniſhment of a voluptuous man after death: he is tormented with deſires which it is impoſſible for him to gratify, ſolicited by a paſſion that has neither objects nor organs adapted to it: he lives in a ſtate of invincible deſire and impotence, and always burns in the purſuit of what he always deſpairs to poſſeſs. It is for this reaſon, ſays *Plato*, that the ſouls of the dead appear frequently in cœmiteries, and hover about the places where their bodies are buried, as ſtill hankering after their old brutal pleaſures, and deſiring again to enter the body that gave them an opportunity of fulfilling them.

Some of our moſt eminent divines have made uſe of this *Platonic* notion, ſo far as it regards the ſubſiſtence of our paſſions after death, with great beauty and ſtrength of reaſon. *Plato* indeed carries the thought very far, when he grafts upon it his opinion of ghoſts appearing in places of burial. Though I muſt confeſs, if one did believe that the departed ſouls of men and women wandered up and down theſe lower regions,

regions, and entertained themſelves with the ſight of their ſpecies, one could not deviſe a more proper hell for an impure ſpirit than that which *Plato* has touched upon.

The ancients ſeem to have drawn ſuch a ſtate of torments in the deſcription of *Tantalus*, who was puniſhed with the rage of an eternal thirſt, and ſet up to the chin in water, that fled from his lips whenever he attempted to drink it.

Virgil, who has caſt the whole ſyſtem of *Platonic* philoſophy, ſo far as it relates to the ſoul of man, into beautiful allegories, in the ſixth book of his *Æneid* gives us the puniſhment of a voluptuary after death, not unlike that which we are here ſpeaking of.

——*Lucent genialibus altis*
Aurea fulcra toris, epulæque ante ora paratæ
Regifico luxu: Furiarum maxima juxta
Accubat, & manibus prohibet contingere menſas;
Exurgitque facem attollens, atque intonat ore.

ÆN. 6. v. 604.

'They lie below on golden beds diſplay'd,
'And genial feaſts with regal pomp are made:
'The queen of furies by their ſide is ſet,
'And ſnatches from their mouths th' untaſted meat;
'Which if they touch, her hiſſing ſnakes ſhe rears,
'Toſſing her torch, and thund'ring in their ears.

DRYDEN.

That I may a little alleviate the ſeverity of this my ſpeculation, which otherwiſe may loſe me ſeveral of my polite readers, I ſhall tranſlate a ſtory that has been quoted upon another oc-

caſion by one of the moſt learned men of the preſent age, as I find it in the original. The reader will ſee it is not foreign to my preſent ſubject, and I dare ſay will think it a lively repreſentation of a perſon lying under the torments of ſuch a kind of tantaliſm, or *Platonic* hell, as that which we have now under conſideration. Monſieur *Pontignan* ſpeaking of a love-adventure that happened to him in the country, gives the following account of it.

'When I was in the country laſt ſummer, I 'was often in company with a couple of charming women, who had all the wit and beauty 'one could deſire in female companions, with 'a daſh of coquetry, that from time to time gave 'me a great many agreeable torments. I was, 'after my way, in love with both of them, and 'had ſuch frequent opportunities of pleading 'my paſſion to them when they were aſunder, 'that I had reaſon to hope for particular favours 'from each of them. As I was walking one 'evening in my chamber with nothing about 'me but my night-gown, they both came into 'my room and told me, they had a very pleaſant 'trick to put upon a gentleman that was in the 'ſame houſe, provided I would bear a part in 'it. Upon this they told me ſuch a plauſible 'ſtory, that I laughed at their contrivance, and 'agreed to do whatever they ſhould require of 'me. They immediately began to ſwaddle me 'up in my night-gown with long pieces of 'linen, which they folded about me until they 'had wrapt me in above an hundred yards of

'ſwathe:

'ſwathe: my arms were preſſed to my ſides,
'and my legs cloſed together by ſo many
'wrappers one over another, that I looked like
'an *Egyptian* mummy. As I ſtood bolt up-
'right upon one end in this antique figure, one
'of the ladies burſt out a laughing. "And
"now, *Pontignan*, ſays ſhe, we intend to per-
"form the promiſe that we find you have
"extorted from each of us. You have often
"aſked the favour of us, and I dare ſay you
"are a better bred cavalier than to refuſe to go
"to bed to two ladies, that deſire it of you."
'After having ſtood a fit of laughter, I begged
'them to uncaſe me, and do with me what
'they pleaſed. No, no, ſaid they, we like you
'very well as you are; and upon that ordered
'me to be carried to one of their houſes, and
'put to bed in all my ſwaddles. The room
'was lighted up on all ſides; and I was laid
'very decently between a pair of ſheets, with
'my head, which was indeed the only part I
'could move, upon a very high pillow: this
'was no ſooner done, but my two female friends
'came into bed to me in their fineſt night-
'clothes. You may eaſily gueſs at the condition
'of a man that ſaw a couple of the moſt beautiful
'women in the world undreſſed and in bed with
'him, without being able to ſtir hand or foot.
'I begged them to releaſe me, and ſtruggled all
'I could to get looſe, which I did with ſo much
'violence, that about midnight they both leaped
'out of the bed, crying out they were undone.
'But ſeeing me ſafe, they took their poſts again,

'and renewed their raillery. Finding all my 'prayers and endeavours were loſt, I compoſed 'myſelf as well as I could; and told them, 'that if they would not unbind me, I would 'fall aſleep between them, and by that means 'diſgrace them for ever: but alas! this was 'impoſſible; could I have been diſpoſed to it, 'they would have prevented me by ſeveral little 'ill-natured careſſes and endearments which 'they beſtowed upon me. As much devoted 'as I am to womankind, I would not paſs 'ſuch another night to be maſter of the whole 'ſex. My reader will doubtleſs be curious to 'know what became of me the next morning: 'why truly my bed-fellows left me about an 'hour before day, and told me, if I would be 'good and lie ſtill, they would ſend ſomebody 'to take me up as ſoon as it was time for me 'to riſe: accordingly about nine of the clock in 'the morning an old woman came to unſwathe 'me. I bore all this very patiently, being reſolved 'to take my revenge of my tormentors, and 'to keep no meaſures with them as ſoon as I 'was at liberty; but upon aſking my old woman 'what was become of the two ladies, ſhe 'told me ſhe believed they were by that time 'within ſight of *Paris*, for that they went away 'in a coach and ſix before five of the clock in 'the morning.' L

Thurſday,

N° 91 Thurſday, June 14.

In furias ignemque ruunt, amor omnibus idem.
VIRG. Georg. 3. v. 244.

- - - - - - - - - They ruſh into the flame;
For love is lord of all, and is in all the ſame.
DRYDEN.

THough the ſubject I am now going upon would be much more properly the foundation of a Comedy, I cannot forbear inſerting the circumſtances which pleaſed me in the account a young lady gave me of the loves of a family in town, which ſhall be nameleſs; or rather for the better ſound and elevation of the hiſtory, inſtead of Mr. and Mrs. ſuch-a-one, I ſhall call them by feigned names. Without further preface, you are to know, that within the liberties of the city of *Weſtminſter* lives the lady *Honoria*, a widow about the age of forty, of a healthy conſtitution, gay temper, and elegant perſon. She dreſſes a little too much like a girl, affects a childiſh fondneſs in the tone of her voice, ſometimes a pretty ſullenneſs in the leaning of her head, and now and then a downcaſt of her eyes on her fan: neither her imagination nor her health would ever give her to know, that ſhe is turned of twenty; but that in the midſt of theſe pretty ſoftneſſes, and airs of

delicacy and attraction, ſhe has a tall daughter within a fortnight of fifteen, who impertinently comes into the room, and towers ſo much towards woman, that her mother is always checked by her preſence, and every charm of *Honoria* droops at the entrance of *Flavia*. The agreeable *Flavia* would be what ſhe is not, as well as her mother *Honoria*; but all their beholders are more partial to an affectation of what a perſon is growing up to, than of what has been already enjoyed, and is gone for ever. It is therefore allowed to *Flavia* to look forward, but not to *Honoria* to look back. *Flavia* is no way dependent on her mother with relation to her fortune, for which reaſon they live almoſt upon an equality in converſation; and as *Honoria* has given *Flavia* to underſtand, that it is ill-bred to be always calling mother, *Flavia* is as well pleaſed never to be called child. It happens by this means, that theſe ladies are generally rivals in all places where they appear; and the words mother and daughter never paſs between them but out of ſpite. *Flavia* one night at a play obſerving *Honoria* draw the eyes of ſeveral in the pit, called to a lady who ſate by her, and bid her aſk her mother to lend her her ſnuff-box for one moment. Another time, when a lover of *Honoria* was on his knees beſeeching the favour to kiſs her hand, *Flavia* ruſhing into the room kneeled down by him and aſked bleſſing. Several of theſe contradictory acts of duty have raiſed between them ſuch a coldneſs that they generally converſe when they

they are in mixed company by way of talking at one another, and not to one another. *Honoria* is ever complaining of a certain ſufficiency in the young women of this age, who aſſume to themſelves an authority of carrying all things before them, as if they were poſſeſſors of the eſteem of mankind, and all, who were but a year before them in the world, were neglected or deceaſed. *Flavia*, upon ſuch a provocation, is ſure to obſerve, that there are people who can reſign nothing, and know not how to give up what they know they cannot hold; that there are thoſe who will not allow youth their follies, not becauſe they are themſelves paſt them, but becauſe they love to continue in them. Theſe Beauties rival each other on all occaſions, not that they have always had the ſame lovers, but each has kept up a vanity to ſhew the other the charms of her lover. *Dick Craſtin* and *Tom Tulip*, among many others, have of late been pretenders in this family: *Dick* to *Honoria*, *Tom* to *Flavia*. *Dick* is the only ſurviving beau of the laſt age, and *Tom* almoſt the only one that keeps up that order of men in this.

I wiſh I could repeat the little circumſtances of a converſation of the four lovers with the ſpirit in which the young lady, I had my account from, repreſented it at a viſit where I had the honour to be preſent; but it ſeems *Dick Craſtin*, the admirer of *Honoria*, and *Tom Tulip*, the pretender to *Flavia*, were purpoſely admitted together by the ladies, that each might ſhew the other that her lover had the ſuperiority in

in the accompliſhments of that ſort of creature whom the fillier part of women call a fine gentleman. As this age has a much more groſs taſte in courtſhip, as well as in every thing elſe, than the laſt had, theſe gentlemen are inſtances of it in their different manner of application. *Tulip* is ever making alluſions to the vigour of his perſon, the ſinewy force of his make; while *Craſtin* profeſſes a wary obſervation of the turns of his miſtreſs's mind. *Tulip* gives himſelf the air of a reſiſtleſs raviſher, *Craſtin* practiſes that of a ſkilful lover. Poetry is the inſeparable property of every man in love; and as men of wit write verſes on thoſe occaſions, the reſt of the world repeat the verſes of others. Theſe ſervants of the ladies were uſed to imitate their manner of converſation, and allude to one another, rather than interchange diſcourſe in what they ſaid when they met. *Tulip* the other day ſeized his miſtreſs's hand, and repeated out of *Ovid's Art of Love*,

'Tis I can in ſoft battles paſs the night,
Yet riſe next morning vigorous for the fight,
Freſh as the day, and active as the light.'

Upon hearing this, *Craſtin*, with an air of deference, played *Honoria*'s fan, and repeated,

Sedley has that prevailing gentle art,
That can with a reſiſtleſs charm impart
The looſeſt wiſhes to the chaſteſt heart:
Raiſe ſuch a conflict, kindle ſuch a fire,
Between declining virtue and deſire,
'Till the poor vanquiſh'd maid diſſolves away
In dreams all night, in ſighs and tears all day.'

When

When *Craſtin* had uttered theſe verſes with a tenderneſs which at once ſpoke paſſion and reſpect, *Honoria* caſt a triumphant glance at *Flavia*, as exulting in the elegance of *Craſtin*'s courtſhip, and upbraiding her with the homelineſs of *Tulip*'s. *Tulip* underſtood the reproach, and in return began to applaud the wiſdom of old amorous gentlemen, who turned their miſtreſs's imagination as far as poſſible from what they had long themſelves forgot, and ended his diſcourſe with a ſly commendation of the doctrine of *Platonic Love*; at the ſame time he ran over, with a laughing eye, *Craſtin*'s thin legs, meagre looks, and ſpare body. The old gentleman immediately left the room with ſome diſorder, and the converſation fell upon untimely paſſion, after-love, and unſeaſonable youth. *Tulip* ſung, danced, moved before the glaſs, led his miſtreſs half a minuet, hummed

'*Celia* the fair, in the bloom of fifteen;'

when there came a ſervant with a letter to him, which was as follows.

'SIR,

'I Underſtand very well what you meant by 'your mention of *Platonic Love*. I ſhall 'be glad to meet you immediately in *Hide-Park*, or behind *Montague-Houſe*, or attend 'you to *Barn-Elms*, or any other faſhionable 'place that is fit for a gentleman to die in, 'that you ſhall appoint for,

'Sir, your moſt humble ſervant,

'RICHARD CRASTIN.'

Tulip's colour changed at the reading of this epiſtle; for which reaſon his miſtreſs ſnatched it to read the contents. While ſhe was doing ſo *Tulip* went away, and the ladies now agreeing in a common calamity, bewailed together the danger of their lovers. They immediately undreſſed to go out, and took hackneys to prevent miſchief: but, after alarming all parts of the town, *Craſtin* was found by his widow in his pumps at *Hide-Park*, which appointment *Tulip* never kept, but made his eſcape into the country. *Flavia* tears her hair for his inglorious ſafety, curſes and deſpiſes her charmer, is fallen in love with *Craſtin:* which is the firſt part of the hiſtory of the *Rival Mother*. R

Friday,

N° 92 Friday, June 15.

——Convivæ propè diſſentire videntur,
Poſcentes vario multùm diverſa palato;
Quid dem? Quid non dem?——

HOR. Ep. 2. l. 2. v. 61.

IMITATED.

——————What wou'd you have me do,
When out of twenty I can pleaſe not two?——
One likes the pheaſant's wing, and one the leg;
The vulgar boil, the learned roaſt an egg:
Hard taſk, to hit the palate of ſuch gueſts.

POPE.

LOOKING over the late packets of letters which have been ſent to me, I found the following.

'Mr. SPECTATOR,

'YOUR paper is a part of my tea-equipage; 'and my ſervant knows my humour ſo 'well, that calling for my breakfaſt this morning, it being paſt my uſual hour, ſhe anſwered, 'the SPECTATOR was not yet come in; but 'that the tea-kettle boiled, and ſhe expected it 'every moment. Having thus in part ſignified 'to you the eſteem and veneration which I have 'for you, I muſt put you in mind of the cata-'logue of books which you have promiſed to

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'recommend

'recommend to our ſex; for I have deferred 'furniſhing my cloſet with authors, until I re- 'ceive your advice in this particular, being your 'daily diſciple and humble ſervant,

'LEONORA.'

In anſwer to my fair diſciple, whom I am very proud of, I muſt acquaint her and the reſt of my readers, that ſince I have called out for help in my catalogue of a lady's library, I have received many letters upon that head, ſome of which I ſhall give an account of.

In the firſt claſs I ſhall take notice of thoſe which come to me from eminent bookſellers, who every one of them mention with reſpect the authors they have printed, and conſequently have an eye to their own advantage more than to that of the ladies. One tells me, that he thinks it abſolutely neceſſary for women to have true notions of right and equity, and that therefore they cannot peruſe a better book than Dalton's *Country Juſtice:* another thinks they cannot be without *The Complete Jockey*. A third obſerving the curioſity and deſire of prying into ſecrets, which he tells me is natural to the fair ſex, is of opinion this female inclination, if well directed, might turn very much to their advantage, and therefore recommends to me Mr. Mede *upon the Revelations*. A fourth lays it down as an unqueſtionable truth, that a lady cannot be throughly accompliſhed who has not read *The ſecret Treaties and Negotiations of Marſhal* D'Eſtrades. Mr. *Jacob Tonſon jun.* is of opinion,

opinion, that *Bayle's Dictionary* might be of very great uſe to the ladies, in order to make them general ſcholars. Another, whoſe name I have forgotten, thinks it highly proper that every woman with child ſhould read Mr. Wall's *Hiſtory of Infant Baptiſm*; as another is very importunate with me to recommend to all my female readers *The finiſhing Stroke*; *being a Vindication of the Patriarchal Scheme*, &c.

In the ſecond claſs I ſhall mention books which are recommended by huſbands, if I may believe the writers of them. Whether or no they are real huſbands or perſonated ones I cannot tell, but the books they recommend are as follow. *A Paraphraſe on the Hiſtory of* Suſannah. *Rules to keep* Lent. *The Chriſtian's Overthrow prevented. A Diſſuaſive from the Play-houſe. The Virtues of Camphire, with Directions to make Camphire Tea. The Pleaſures of a Country Life. The Government of the Tongue.* A letter dated from *Cheapſide* deſires me that I would adviſe all young wives to make themſelves miſtreſſes of Wingate's *Arithmetic*, and concludes with a poſtſcript, that he hopes I will not forget *The Counteſs of* Kent's *Receipts*.

I may reckon the ladies themſelves as a third claſs among theſe my correſpondents and privy-counſellors. In a letter from one of them, I am adviſed to place *Pharamond* at the head of my catalogue, and, if I think proper, to give the ſecond place to *Caſſandra*. *Coquetilla* begs me not to think of nailing women upon their knees with manuals of devotion, nor of ſcorching

ing their faces with books of houſewifry. *Florella* deſires to know if there are any books written againſt prudes, and intreats me, if there are, to give them a place in my library. Plays of all ſorts have their ſeveral advocates: *All for Love* is mentioned in above fifteen letters; *Sophoniſha*, or *Hanibal's Overthrow*, in a dozen; the *Innocent Adultery* is likewiſe highly approved of: *Mithridates King of Pontus* has many friends; *Alexander the Great* and *Aurengzebe* have the ſame number of voices; but *Theodoſius*, or the *Force of Love*, carries it from all the reſt.

I ſhould, in the laſt place, mention ſuch books as have been propoſed by men of learning, and thoſe who appear competent judges of this matter, and muſt here take occaſion to thank *A. B.* whoever it is that conceals himſelf under thoſe two letters, for his advice upon this ſubject: but as I find the work I have undertaken to be very difficult, I ſhall defer the executing of it until I am further acquainted with the thoughts of my judicious contemporaries, and have time to examine the ſeveral books they offer to me; being reſolved, in an affair of this moment, to proceed with the greateſt caution.

In the mean while, as I have taken the ladies under my particular care, I ſhall make it my buſineſs to find out in the beſt authors ancient and modern ſuch paſſages as may be for their uſe, and endeavour to accommodate them as well as I can to their taſte; not queſtioning but the valuable part of the ſex will eaſily pardon me, if from time to time I laugh at thoſe little vanities

and follies which appear in the behaviour of ſome of them, and which are more proper for ridicule than a ſerious cenſure. Moſt books being calculated for male readers, and generally written with an eye to men of learning, makes a work of this nature the more neceſſary; beſides, I am the more encouraged, becauſe I flatter myſelf that I ſee the ſex daily improving by theſe my ſpeculations. My fair readers are already deeper ſcholars than the beaus; I could name ſome of them who talk much better than ſeveral gentlemen that make a figure at *Will*'s; and as I frequently receive letters from the *fine Ladies* and *pretty Fellows*, I cannot but obſerve that the former are ſuperior to the others not only in the ſenſe but in the ſpelling. This cannot but have a good effect upon the female world, and keep them from being charmed by thoſe empty coxcombs that have hitherto been admired among the women, though laughed at among the men.

I am credibly informed that *Tom Tattle* paſſes for an impertinent fellow, that *Will Trippet* begins to be ſmoked, and that *Frank Smoothly* himſelf is within a month of a coxcomb, in caſe I think fit to continue this paper. For my part, as it is my buſineſs in ſome meaſure to detect ſuch as would lead aſtray weak minds by their falſe pretences to wit and judgment, humour and gallantry, I ſhall not fail to lend the beſt lights I am able to the fair ſex for the continuation of theſe their diſcoveries. L.

N° 93 Saturday, June 16.

———*Spatio brevi*
Spem longam reſeces: dum loquimur, fugerit invida
Ætas: Carpe diem, quàm minimum credula poſtero.
HOR. Od. II. l. I. v. 6.

———Be wiſe, cut off long cares
From thy contracted ſpan.
E'en whilſt we ſpeak the envious time
Doth make ſwift haſte away:
Then ſeize the preſent, uſe thy prime,
Nor truſt another day.
CREECH.

WE all of us complain of the ſhortneſs of time, ſaith *Seneca*, and yet have much more than we know what to do with. Our lives, ſays he, are ſpent either in doing nothing at all, or in doing nothing to the purpoſe, or in doing nothing that we ought to do: we are always complaining our days are few, and acting as though there would be no end of them. That noble philoſopher has deſcribed our inconſiſtency with ourſelves in this particular, by all thoſe various turns of expreſſion and thought which are peculiar to his writings.

I often conſider mankind as wholly inconſiſtent with itſelf in a point that bears ſome affinity to the former. Though we ſeem grieved at the ſhortneſs of life in general, we are

are wiſhing every period of it at an end. The minor longs to be at age, then to be a man of buſineſs, then to make up an eſtate, then to arrive at honours, then to retire. Thus although the whole of life is allowed by every one to be ſhort, the ſeveral diviſions of it appear long and tedious. We are for lengthening our ſpan in general, but would fain contract the parts of which it is compoſed. The uſurer would be very well ſatisfied to have all the time annihilated that lies between the preſent moment and next quarter-day. The politician would be contented to loſe three years in his life, could he place things in the poſture which he fancies they will ſtand in after ſuch a revolution of time. The lover would be glad to ſtrike out of his exiſtence all the moments that are to paſs away before the happy meeting. Thus, as faſt as our time runs, we ſhould be very glad in moſt parts of our lives that it ran much faſter than it does. Several hours of the day hang upon our hands, nay we wiſh away whole years; and travel through time as through a country filled with many wild and empty waſtes, which we would fain hurry over, that we may arrive at thoſe ſeveral little ſettlements or imaginary points of reſt which are diſperſed up and down in it.

If we divide the life of moſt men into twenty parts, we ſhall find that at leaſt nineteen of them are mere gaps and chaſms, which are neither filled with pleaſure nor buſineſs. I do not however include in this calculation the life of thoſe men who are in a perpetual hurry of affairs, but of

thoſe only who are not always engaged in ſcenes of action; and I hope I ſhall not do an unacceptable piece of ſervice to theſe perſons if I point out to them certain methods for the filling up their empty ſpaces of life. The methods I ſhall propoſe to them are as follow.

The firſt is the exerciſe of virtue, in the moſt general acceptation of the word. That particular ſcheme which comprehends the ſocial virtues, may give employment to the moſt induſtrious temper, and find a man in buſineſs more than the moſt active ſtation of life. To adviſe the ignorant, relieve the needy, comfort the afflicted, are duties that fall in our way almoſt every day of our lives. A man has frequent opportunities of mitigating the fierceneſs of a party; of doing juſtice to the character of a deſerving man; of ſoftening the envious, quieting the angry, and rectifying the prejudiced; which are all of them employments ſuited to a reaſonable nature, and bring great ſatisfaction to the perſon who can buſy himſelf in them with diſcretion.

There is another kind of virtue that may find employment for thoſe retired hours in which we are altogether left to ourſelves, and deſtitute of company and converſation; I mean that intercourſe and communication which every reaſonable creature ought to maintain with the great Author of his being. The man who lives under an habitual ſenſe of the divine preſence keeps up a perpetual chearfulneſs of temper, and enjoys every moment the ſatisfaction of thinking

himſelf in company with his deareſt and beſt of friends. The time never lies heavy upon him; it is impoſſible for him to be alone. His thoughts and paſſions are the moſt buſied at ſuch hours when thoſe of other men are the moſt unactive; he no ſooner ſteps out of the world but his heart burns with devotion, ſwells with hope, and triumphs in the conſciouſneſs of that preſence which every where ſurrounds him; or, on the contrary, pours out its fears, its ſorrows, its apprehenſions, to the great ſupporter of its exiſtence.

I have here only conſidered the neceſſity of a man's being virtuous, that he may have ſomething to do; but if we conſider further, that the exerciſe of virtue is not only an amuſement for the time it laſts, but that its influence extends to thoſe parts of our exiſtence which lie beyond the grave, and that our whole Eternity is to take its colour from thoſe hours which we here employ in virtue or in vice, the argument redoubles upon us, for putting in practice this method of paſſing away our time.

When a man has but a little ſtock to improve, and has opportunities of turning it all to good account, what ſhall we think of him if he ſuffers nineteen parts of it to lie dead, and perhaps employs even the twentieth to his ruin or diſadvantage? But becauſe the mind cannot be always in its fervors, nor ſtrained up to a pitch of virtue, it is neceſſary to find out proper employments for it in its relaxations.

The next method therefore that I would propoſe to fill up our time, ſhould be uſeful and innocent diverſions. I muſt confeſs I think it is below reaſonable creatures to be altogether converſant in ſuch diverſions as are merely innocent, and have nothing elſe to recommend them, but that there is no hurt in them. Whether any kind of gaming has even thus much to ſay for itſelf, I ſhall not determine; but I think it is very wonderful to ſee perſons of the beſt ſenſe paſſing away a dozen hours together in ſhuffling and dividing a pack of cards, with no other converſation but what is made up of a few game phraſes, and no other ideas but thoſe of black or red ſpots ranged together in different figures. Would not a man laugh to hear any one of this ſpecies complaining that life is ſhort?

The ſtage might be made a perpetual ſource of the moſt noble and uſeful entertainments, were it under proper regulations.

But the mind never unbends itſelf ſo agreeably as in the converſation of a well-choſen friend. There is indeed no bleſſing of life that is any way comparable to the enjoyment of a diſcreet and virtuous friend. It eaſes and unloads the mind, clears and improves the underſtanding, engenders thoughts and knowledge, animates virtue and good reſolution, ſooths and allays the paſſions, and finds employment for moſt of the vacant hours of life.

Next to ſuch an intimacy with a particular perſon, one would endeavour after a more general converſation with ſuch as are able to entertain and

and improve thoſe with whom they converſe, which are qualifications that ſeldom go aſunder.

There are many other uſeful amuſements of life, which one would endeavour to multiply, that one might on all occaſions have recourſe to ſomething rather than ſuffer the mind to lie idle, or run adrift with any paſſion that chances to riſe in it.

A man that has a taſte in muſic, painting, or architecture, is like one that has another ſenſe when compared with ſuch as have no reliſh of thoſe arts. The floriſt, the planter, the gardener, the huſbandman, when they are only as accompliſhments to the man of fortune, are great reliefs to a country life, and many ways uſeful to thoſe who are poſſeſſed of them.

But of all the diverſions of life, there is none ſo proper to fill up its empty ſpaces, as the reading of uſeful and entertaining authors. But this I ſhall only touch upon, becauſe it in ſome meaſure interferes with the third method, which I ſhall propoſe in another paper, for the employment of our dead unactive hours, and which I ſhall only mention in general to be the purſuit of knowledge. L

N° 94 Monday, June 18.

——*Hoc eſt*
Vivere bis, vitâ poſſe priore frui.

MART. Epig. 23. l. 10.

The preſent joys of life we doubly taſte,
By looking back with pleaſure on the paſt.

THE laſt method which I propoſed in my *Saturday*'s paper, for filling up thoſe empty ſpaces of life which are ſo tedious and burdenſome to idle people, is the employing ourſelves in the purſuit of knowledge. I remember Mr. *Boyle*, ſpeaking of a certain mineral, tells us, that a man may conſume his whole life in the ſtudy of it, without arriving at the knowledge of all its qualities. The truth of it is, there is not a ſingle ſcience, or any branch of it, that might not furniſh a man with buſineſs for life, though it were much longer than it is.

I ſhall not here engage on thoſe beaten ſubjects of the uſefulneſs of knowledge, nor of the pleaſure and perfection it gives the mind, nor on the methods of attaining it, nor recommend any particular branch of it, all which have been the topics of many other writers; but ſhall indulge myſelf in a ſpeculation that is more uncommon, and may therefore perhaps be more entertaining.

I have before ſhewn how the unemployed parts of life appear long and tedious, and ſhall here endeavour to ſhew how thoſe parts of life which are exerciſed in ſtudy, reading, and the purſuits of knowledge, are long but not tedious, and by that means diſcover a method of lengthening our lives, and at the ſame time of turning all the parts of them to our advantage.

Mr. *Locke* obſerves, 'that we get the idea of 'time, or duration, by reflecting on that 'train of ideas which ſucceed one another in 'our minds: That for this reaſon when we 'ſleep ſoundly without dreaming, we have no 'perception of time, or the length of it, whilſt 'we ſleep; and that the moment wherein we 'leave off to think, until the moment we begin 'to think again, ſeems to have no diſtance.' To which the author adds, 'and ſo I doubt not 'but it would be to a waking man, if it were 'poſſible for him to keep only one idea in his 'mind, without variation, and the ſucceſſion 'of others; and we ſee, that one who fixes 'his thoughts very intently on one thing, ſo 'as to take but little notice of the ſucceſſion 'of ideas that paſs in his mind whilſt he 'is taken up with that earneſt contemplation, 'lets ſlip out of his account a good part of 'that duration, and thinks that time ſhorter 'than it is.'

We might carry this thought further, and conſider a man as, on one ſide, ſhortening his time by thinking on nothing, or but a few things; ſo, on the other, as lengthening it, by employing

ing his thoughts on many ſubjects, or by entertaining a quick and conſtant ſucceſſion of ideas. Accordingly Monſieur *Mallebranche*, in his *Inquiry after Truth*, which was publiſhed ſeveral years before Mr. *Lock's Eſſay on Human Underſtanding*, tells us, that it is poſſible ſome creatures may think half an hour as long as we do a thouſand years; or look upon that ſpace of duration which we call a minute, as an hour, a week, a month, or a whole age.

This notion of Monſieur *Mallebranche*, is capable of ſome little explanation from what I have quoted out of Mr. *Locke*; for if our notion of time is produced by our reflecting on the ſucceſſion of ideas in our mind, and this ſucceſſion may be infinitely accelerated or retarded, it will follow, that different beings may have different notions of the ſame parts of duration, according as their ideas, which we ſuppoſe are equally diſtinct in each of them, follow one another in a greater or leſs degree of rapidity.

There is a famous paſſage in the *Alcoran*, which looks as if *Mahomet* had been poſſeſſed of the notion we are now ſpeaking of. It is there ſaid, that the angel *Gabriel* took *Mahomet* out of his bed one morning to give him a ſight of all things in the ſeven heavens, in paradiſe, and in hell, which the prophet took a diſtinct view of; and after having held ninety thouſand conferences with God, was brought back again to his bed. All this, ſays the *Alcoran*, was tranſacted in ſo ſmall a ſpace of time, that *Mahomet* at his return found his bed ſtill warm,

and took up an earthen pitcher, which was thrown down at the very inſtant that the angel *Gabriel* carried him away, before the water was all ſpilt.

There is a very pretty ſtory in the *Turkiſh* Tales which relates to this paſſage of that famous impoſtor, and bears ſome affinity to the ſubject we are now upon. A ſultan of *Egypt*, who was an infidel, uſed to laugh at this circumſtance in *Mahomet*'s life, as what was altogether impoſſible and abſurd: but converſing one day with a great doctor in the law, who had the gift of working miracles, the doctor told him he would quickly convince him of the truth of this paſſage in the hiſtory of *Mahomet*, if he would conſent to do what he ſhould deſire of him. Upon this the ſultan was directed to place himſelf by an huge tub of water, which he did accordingly; and as he ſtood by the tub amidſt a circle of his great men, the holy man bid him plunge his head into the water, and draw it up again: the king accordingly thruſt his head into the water, and at the ſame time found himſelf at the foot of a mountain on a ſea-ſhore. The king immediately began to rage againſt his doctor for this piece of treachery and witchcraft; but at length, knowing it was in vain to be angry, he ſet himſelf to think on proper methods for getting a livelihood in this ſtrange country: accordingly he applied himſelf to ſome people whom he ſaw at work in a neighbouring wood: theſe people conducted him to a town that ſtood at a little diſtance from the wood, where, after ſome

ſome adventures, he married a woman of great beauty and fortune. He lived with this woman ſo long until he had by her ſeven ſons and ſeven daughters; he was afterwards reduced to great want, and forced to think of plying in the ſtreets as a porter for his livelihood. One day as he was walking alone by the ſea-ſide, being ſeized with many melancholy reflections upon his former and his preſent ſtate of life, which had raiſed a fit of devotion in him, he threw off his clothes with a deſign to waſh himſelf, according to the cuſtom of the *Mahometans*, before he ſaid his prayers.

After his firſt plunge into the ſea, he no ſooner raiſed his head above the water but he found himſelf ſtanding by the ſide of the tub, with the great men of his court about him, and the holy man at his ſide. He immediately upbraided his teacher for having ſent him on ſuch a courſe of adventures, and betrayed him into ſo long a ſtate of miſery and ſervitude; but was wonderfully ſurpriſed when he heard that the ſtate he talked of was only a dream and deluſion; that he had not ſtirred from the place where he then ſtood; and that he had only dipped his head into the water, and immediately taken it out again.

The *Mahometan* Doctor took this occaſion of inſtructing the Sultan, that nothing was impoſſible with God; and that He, with whom a thouſand years are but as one day, can, if he pleaſes, make a ſingle day, nay a ſingle moment, appear to any of his creatures as a thouſand years.

I ſhall leave my reader to compare theſe Eaſtern fables with the notions of thoſe two great Philoſophers whom I have quoted in this paper; and ſhall only by way of application, deſire him to conſider how we may extend life beyond its natural dimenſions, by applying ourſelves diligently to the purſuits of knowledge.

The hours of a wiſe man are lengthened by his ideas, as thoſe of a fool are by his paſſions, the time of the one is long, becauſe he does not know what to do with it; ſo is that of the other, becauſe he diſtinguiſhes every moment of it with uſeful or amuſing thoughts; or in other words, becauſe the one is always wiſhing it away, and the other always enjoying it.

How different is the view of paſt life, in the man who is grown old in knowledge and wiſdom, from that of him who is grown old in ignorance and folly? The latter is like the owner of a barren country that fills his eye with the proſpect of naked hills and plains, which produce nothing either profitable or ornamental; the other beholds a beautiful and ſpacious landſkip divided into delightful gardens, green meadows, fruitful fields, and can ſcarce caſt his eye on a ſingle ſpot of his poſſeſſions, that is not covered with ſome beautiful plant or flower. L

N° 95 Tueſday, June 19.

Curæ leves loquuntur, ingentes ſtupent.
Light ſorrows ſpeak, great grief is dumb.

HAVING read the two following letters with much pleaſure, I cannot but think the good ſenſe of them will be as agreeable to the town as any thing I could ſay either on the topics they treat of, or any other. They both allude to former papers of mine, and I do not queſtion but the firſt, which is upon inward mourning, will be thought the production of a man who is well acquainted with the generous yearnings of diſtreſs in a manly temper, which is above the relief of tears. A ſpeculation of my own on that ſubject I ſhall defer until another occaſion.

The ſecond letter is from a lady of a mind as great as her underſtanding. There is perhaps ſomething in the beginning of it which I ought in modeſty to conceal; but I have ſo much eſteem for this correſpondent, that I will not alter a tittle of what ſhe writes, though I am thus ſcrupulous at the price of being ridiculous.

'Mr. SPECTATOR,

'I Was very well pleaſed with your diſcourſe upon general mourning, and ſhould be obliged to you if you would enter into the matter

'matter more deeply, and give us your thoughts 'upon the common ſenſe the ordinary people 'have of the demonſtrations of grief, who pre- 'ſcribe rules and faſhions to the moſt ſolemn 'affliction; ſuch as the loſs of the neareſt rela- 'tions and deareſt friends. You cannot go to 'viſit a ſick friend, but ſome impertinent waiter 'about him obſerves the muſcles of your face, 'as ſtrictly as if they were prognoſtics of his 'death or recovery. If he happens to be taken 'from you, you are immediately ſurrounded 'with numbers of theſe ſpectators, who expect 'a melancholy ſhrug of your ſhoulders, a pa- 'thetical ſhake of your head, and an expreſſive 'diſtortion of your face, to meaſure your affec- 'tion and value for the deceaſed: but there is 'nothing, on theſe occaſions, ſo much in their 'favour as immoderate weeping. As all their 'paſſions are ſuperficial, they imagine the ſeat 'of love and friendſhip to be placed viſibly in 'the eyes: they judge what ſtock of kind- 'neſs you had for the living, by the quantity 'of tears you pour out for the dead; ſo that if 'one body wants that quantity of ſalt-water 'another abounds with, he is in great danger 'of being thought inſenſible or ill-natured: 'they are ſtrangers to friendſhip, whoſe grief 'happens not to be moiſt enough to wet ſuch 'a parcel of handkerchiefs. But experience 'has told us, nothing is ſo fallacious as this 'outward ſign of ſorrow; and the natural hiſ- 'tory of our bodies will teach us that this flux 'of the eyes, this faculty of weeping, is peculiar

'only

'only to ſome conſtitutions. We obſerve in 'the tender bodies of children, when croſſed 'in their little wills and expectations, how diſ-'ſolvable they are into tears; if this were what 'grief is in men, nature would not be able to 'ſupport them in the exceſs of it for one mo-'ment. Add to this obſervation, how quick 'is their tranſition from this paſſion to that of 'their joy. I will not ſay we ſee often, in the 'next tender things to children, tears ſhed with-'out much grieving. Thus it is common to 'ſhed tears without much ſorrow, and as com-'mon to ſuffer much ſorrow without ſhedding 'tears. Grief and weeping are indeed frequent 'companions; but, I believe, never in their 'higheſt exceſſes. As laughter does not pro-'ceed from profound joy, ſo neither does weep-'ing from profound ſorrow. The ſorrow which 'appears ſo eaſily at the eyes, cannot have 'pierced deeply into the heart. The heart diſ-'tended with grief, ſtops all the paſſages for 'tears or lamentations.

'Now, Sir, what I would incline you to in 'all this, is, that you would inform the ſhallow 'critics and obſervers upon ſorrow, that true 'affliction labours to be inviſible, that it is a 'ſtranger to ceremony, and that it bears in its 'own nature a dignity much above the little 'circumſtances which are affected under the 'notion of decency. You muſt know, Sir, I 'have lately loſt a dear friend, for whom I have 'not yet ſhed a tear, and for that reaſon your

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'animadverſions on that ſubject would be the 'more acceptable to,

'Sir,

'Your moſt humble ſervant,

'B. D.'

'Mr. SPECTATOR, *June the 15th.*

'AS I hope there are but few that have ſo 'little gratitude as not to acknowledge 'the uſefulneſs of your pen, and to eſteem it 'a public benefit; ſo I am ſenſible, be that as 'it will, you muſt nevertheleſs find the ſecret 'and incomparable pleaſure of doing good, and 'be a great ſharer in the entertainment you 'give. I acknowledge our ſex to be much 'obliged, and I hope improved by your labours, 'and even your intentions, more particularly 'for our ſervice. If it be true, as it is ſome-'times ſaid, that our ſex have an influence on 'the other, your paper may be a yet more 'general good. Your directing us to reading is 'certainly the beſt means to our inſtruction; but 'I think, with you, caution in that particular 'very uſeful, ſince the improvement of our 'underſtandings may, or may not, be of ſervice 'to us, according as it is managed. It has been 'thought we are not generally ſo ignorant as 'ill-taught, or that our ſex does ſo often want wit, 'judgment, or knowledge, as the right application 'of them; you are ſo well-bred, as to ſay your 'fair readers are already deeper ſcholars than 'the beaus, and that you could name ſome of

'them that talk much better than ſeveral gentlemen that make a figure at *Will*'s: this may poſſibly be, and no great compliment, in my opinion, even ſuppoſing your compariſon to reach *Tom*'s and the *Grecian*: ſure you are too wiſe to think that a real commendation of a woman. Were it not rather to be wiſhed we improved in our own ſphere, and approved ourſelves better daughters, wives, mothers, and friends?

'I cannot but agree with the judicious trader in *Cheapſide*, though I am not at all prejudiced in his favour, in recommending the ſtudy of arithmetic; and muſt diſſent even from the authority which you mention, when it adviſes the making our ſex ſcholars. Indeed a little more philoſophy, in order to the ſubduing our paſſions to our reaſon, might be ſometimes ſerviceable, and a treatiſe of that nature I ſhould approve of, even in exchange for *Theodoſius, or the Force of Love*; but as I well know you want not hints, I will proceed no further than to recommend the biſhop of *Cambray's Education of a Daughter*, as it is tranſlated into the only language I have any knowledge of, though perhaps very much to its diſadvantage. I have heard it objected againſt that piece, that its inſtructions are not of general uſe, but only fitted for a great lady; but I confeſs I am not of that opinion; for I do not rememember, that there are any rules laid down for the expences of a woman, in which particular only I think a gentlewoman ought

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'to differ from a lady of the beſt fortune, or 'higheſt quality, and not in their principles of 'juſtice, gratitude, ſincerity, prudence, or mo-'deſty. I ought perhaps to make an apology 'for this long epiſtle; but as I rather believe 'you a friend to ſincerity, than ceremony, ſhall 'only aſſure you I am, Sir,

'Your moſt humble ſervant,

'ANABELLA.'

N° 96 Wedneſday, June 20

——— ——— *Amicum*
Mancipium domino, & frugi ———
HOR. Sat. 7. l. 2. v. 3.

——The faithful ſervant, and the true.
CREECH.

'Mr. SPECTATOR,

'I Have frequently read your diſcourſe upon 'Servants, and, as I am one myſelf, have 'been much offended, that in that variety 'of forms wherein you conſidered the bad, you 'found no place to mention the good. There 'is however one obſervation of yours I approve, 'which is, that there are men of wit and good 'ſenſe among all orders of men, and that ſer-'vants report moſt of the good or ill which is 'ſpoken of their maſters. That there are men 'of ſenſe who live in ſervitude, I have the 'vanity to ſay I have felt to my woful experience.

'You attribute very juſtly the ſource of our general iniquity to board-wages, and the manner of living out of a domeſtic way; but I cannot give you my thoughts on this ſubject any way ſo well, as by a ſhort account of my own life to this the forty-fifth year of my age; that is to ſay, from my being firſt a footboy at fourteen, to my preſent ſtation of a nobleman's porter in the year of my age above-mentioned.

'Know then, that my father was a poor tenant to the family of Sir *Stephen Rackrent*. Sir *Stephen* put me to ſchool, or rather made me follow his ſon *Harry* to ſchool, from my ninth year; and there, though Sir *Stephen* paid ſomething for my learning, I was uſed like a ſervant, and was forced to get what ſcraps of learning I could by my own induſtry, for the ſchoolmaſter took very little notice of me. My young maſter was a lad of very ſprightly parts; and my being conſtantly about him, and loving him, was no ſmall advantage to me. My maſter loved me extremely, and has often been whipped for not keeping me at a diſtance. He uſed always to ſay, that when he came to his eſtate I ſhould have a leaſe of my father's tenement for nothing. I came up to town with him to *Weſtminſter*-ſchool; at which time he taught me at night all he learnt; and put me to find out words in the dictionary when he was about his exerciſe. It was the will of providence that maſter *Harry* was taken very ill of a

'fever,

'fever, of which he died within ten days after 'his firſt falling ſick. Here was the firſt ſorrow 'I ever knew; and I aſſure you, Mr. SPECTA-'TOR, I remember the beautiful action of the 'ſweet youth in his fever, as freſh as if it were 'yeſterday. If he wanted any thing, it muſt 'be given him by *Tom:* when I let any thing 'fall, through the grief I was under, he would 'cry, do not beat the poor boy: give him ſome 'more julep for me, nobody elſe ſhall give 'it me. He would ſtrive to hide his being ſo 'bad, when he ſaw I could not bear his being 'in ſo much danger, and comforted me, ſaying, '*Tom, Tom,* have a good heart. When I was 'holding up a cup at his mouth, he fell into 'convulſions; and at this very time I hear my 'dear maſter's laſt groan. I was quickly turned 'out of the room, and left to ſob and beat my 'head againſt the wall at my leiſure. The 'grief I was in was inexpreſſible; and every 'body thought it would have coſt me my life. 'In a few days my old lady, who was one of 'the houſewives of the world, thought of turn-'ing me out of doors, becauſe I put her in 'mind of her ſon. Sir *Stephen* propoſed putting 'me to prentice; but my lady being an ex-'cellent manager, would not let her huſband 'throw away his money in acts of charity. I 'had ſenſe enough to be under the utmoſt indig-'nation, to ſee her diſcard with ſo little concern, 'one her ſon had loved ſo much; and went 'out of the houſe to ramble wherever my feet 'would carry me.

'The third day after I left Sir *Stephen*'s family, I was ſtrolling up and down the walks in the *Temple*. A young gentleman of the houſe, who, as I heard him ſay afterwards, ſeeing me half-ſtarved and well-dreſſed, thought me an equipage ready to his hand, after very little inquiry more than "Did I want a maſter?" bid me follow him; I did ſo, and in a very little while thought myſelf the happieſt creature in this world. My time was taken up in carrying letters to wenches, or meſſages to young ladies of my maſter's acquaintance. We rambled from tavern to tavern, to the play-houſe, the mulberry-garden, and all places of reſort; where my maſter engaged every night in ſome new amour, in which and drinking he ſpent all his time when he had money. During theſe extravagancies I had the pleaſure of lying on the ſtairs of a tavern half a night, playing at dice with other ſervants, and the like idleneſſes. When my maſter was moneyleſs, I was generally employed in tranſcribing amorous pieces of poetry, old ſongs, and new lampoons. This life held until my maſter married, and he had then the prudence to turn me off, becauſe I was in the ſecret of his intrigues.

'I was utterly at a loſs what courſe to take next; when at laſt I applied myſelf to a fellow-ſufferer, one of his miſtreſſes, a woman of the town. She happening at that time to be pretty full of money, clothed me from head to foot; and knowing me to be a ſharp

'fellow,

'fellow, employed me accordingly. Sometimes 'I was to go abroad with her, and when ſhe 'had pitched upon a young fellow, ſhe thought 'for her turn, I was to be dropped as one ſhe 'could not truſt. She would often cheapen 'goods at the *New-exchange*; and when ſhe 'had a mind to be attacked, ſhe would ſend me 'away on an errand. When an humble ſervant 'and ſhe were beginning a parley, I came imme-'diately, and told her Sir *John* was come home; 'then ſhe would order another coach to prevent 'being dogged. The lover makes ſigns to me 'as I get behind the coach, I ſhake my head it 'was impoſſible: I leave my lady at the next 'turning, and follow the cully to know how to 'fall in his way on another occaſion. Beſides 'good offices of this nature, I writ all my 'miſtreſs's love-letters; ſome from a lady that 'ſaw ſuch a gentleman at ſuch a place in ſuch 'a coloured coat, ſome ſhewing the terror ſhe 'was in of a jealous old huſband, others explain-'ing that the ſeverity of her parents was ſuch, 'though her fortune was ſettled, that ſhe was 'willing to run away with ſuch a one, though 'ſhe knew he was but a younger brother. In 'a word, my half education and love of idle 'books made me outwrite all that made love 'to her by way of epiſtle; and as ſhe was 'extremely cunning, ſhe did well enough in 'company by a ſkilful affectation of the greateſt 'modeſty. In the midſt of all this I was ſur-'prized with a letter from her and a ten pound 'note.

" Honeſt Tom,

" YOU will never ſee me more. I am mar-
" ried to a very cunning country gen-
" tleman, who might poſſibly gueſs ſomething
" if I kept you ſtill; therefore farewell."

' When this place was loſt alſo in marriage,
' I was reſolved to go among quite another
' people, for the future; and got in butler to
' one of thoſe families where there is a coach
' kept, three or four ſervants, a clean houſe
' and a good general outſide upon a ſmall eſtate.
' Here I lived very comfortably for ſome time,
' until I unfortunately found my maſter, the
' very graveſt man alive, in the garret with the
' chambermaid. I knew the world too well
' to think of ſtaying there; and the next day
' pretended to have received a letter out of the
' country that my father was dying, and got
' my diſcharge with a bounty for my diſcretion.

' The next I lived with was a peeviſh ſingle
' man, whom I ſtayed with for a year and a
' half. Moſt part of the time I paſſed very
' eaſily; for when I began to know him, I
' minded no more than he meant what he ſaid;
' ſo that one day in good humour he ſaid, " I
" was the beſt man he ever had, by my want
" of reſpect to him."

' Theſe, Sir, are the chief occurrences of my
' life, and I will not dwell upon very many
' other places I have been in, where I have been
' the ſtrangeſt fellow in the world, where no-

'body in the world had ſuch ſervants as they, 'where ſure they were the unluckieſt people 'in the world in ſervants, and ſo forth. All 'I mean by this repreſentation, is, to ſhew you 'that we poor ſervants are not, what you called 'us too generally, all rogues; but that we are 'what we are, according to the example of 'our ſuperiors. In the family I am now in, 'I am guilty of no one ſin but lying; which 'I do with a grave face in my gown and ſtaff 'every day I live, and almoſt all day long, in 'denying my Lord to impertinent ſuitors, and 'my Lady to unwelcome viſitants. But, Sir, 'I am to let you know, that I am, when I 'can get abroad, a leader of the ſervants; I am 'he that keeps time with beating my cudgel 'againſt the boards in the gallery at an Opera; 'I am he that am touched ſo properly at a 'tragedy, when the people of quality are 'ſtaring at one another during the moſt impor-'tant incidents: when you hear in a crowd 'a cry in the right place, an hum where the 'point is touched in a ſpeech, or an huzza ſet 'up where it is the voice of the people; you 'may conclude it is begun, or joined by,

'Sir, Your more than humble ſervant,

T 'THOMAS TRUSTY.'

Thurſday,

N° 97 Thurſday, June 21.

Projecere animas———

VIRG. Æn. 6. v. 436.

They prodigally threw their ſouls away.

AMONG the looſe papers which I have frequently ſpoken of heretofore, I find a converſation between *Pharamond* and *Eucrate* upon the ſubject of duels, and the copy of an edict iſſued in conſequence of that diſcourſe.

Eucrate argued, That nothing but the moſt ſevere and vindictive puniſhments, ſuch as placing the bodies of the offenders in chains, and putting them to death by the moſt exquiſite torments, would be ſufficient to extirpate a crime which had ſo long prevailed and was ſo firmly fixed in the opinion of the world as great and laudable; but the king anſwered, that indeed inſtances of ignominy were neceſſary in the cure of this evil; but conſidering that it prevailed only among ſuch as had a nicety in their ſenſe of honour, and that it often happened that a duel was fought to ſave appearances to the world, when both parties were in their hearts in amity and reconciliation to each other; it was evident, that turning the mode another way would effectually put a ſtop to what had being only as a mode. That to ſuch perſons poverty, and

and ſhame were torments ſufficient: That he would not go further in puniſhing in others, crimes which he was ſatisfied he himſelf was moſt guilty of, in that he might have prevented them by ſpeaking his diſpleaſure ſooner. Beſides which the king ſaid, he was in general averſe to tortures, which was puting human nature itſelf, rather than the criminal, to diſgrace; and that he would be ſure not to uſe this means where the crime was but an ill effect ariſing from a laudable cauſe, the fear of ſhame. The king, at the ſame time, ſpoke with much grace upon the ſubject of mercy; and repented of many acts of that kind which had a magnificent aſpect in the doing, but dreadful conſequences in the example. Mercy to particulars, he obſerved, was cruelty in the general: that though a prince could not revive a dead man by taking the life of him who killed him, neither could he make a reparation to the next that ſhould die by the evil example; or anſwer to himſelf for the partiality, in not pardoning the next as well as the former offender. 'As for me, ſays *Pha-*
'*ramond*, I have conquered *France*, and yet
'have given laws to my people: the laws are
'my methods of life; they are not a diminu-
'tion but a direction to my power. I am ſtill
'abſolute to diſtinguiſh the innocent and the
'virtuous, to give honours to the brave and ge-
'nerous: I am abſolute in my good-will; none
'can oppoſe my bounty, or preſcribe rules for
'my favour. While I can, as I pleaſe, reward
'the good, I am under no pain that I cannot
'pardon

'pardon the wicked; for which reaſon, con-
'tinued *Pharamond*, I will effectually put a
'ſtop to this evil, by expoſing no more the
'tenderneſs of my nature to the importu-
'nity of having the ſame reſpect to thoſe who
'are miſerable by their fault, and thoſe who
'are ſo by their misfortune. Flatterers, con-
'cluded the king ſmiling, repeat to us princes,
'that we are Heaven's vicegerents; let us be
'ſo, and let the only thing out of our power be
'to do ill.'

Soon after the evening wherein *Pharamond* and *Eucrate* had this converſation, the following Edict was publiſhed.

'*Pharamond*'s Edict againſt Duels.

'*Pharamond*, King of the *Gauls*, to all his
'loving ſubjects ſendeth greeting.

'WHEREAS it has come to our royal no-
'tice and obſervation, that in contempt
'of all laws divine and human, it is of late be-
'come a cuſtom among the nobility and gentry
'of this our kingdom, upon ſlight and trivial,
'as well as great and urgent provocations, to
'invite each other into the field, there by their
'own hands, and of their own authority, to
'decide their controverſies by combat; we have
'thought fit to take the ſaid cuſtom into our
'royal conſideration, and find, upon inquiry
'into the uſual cauſes whereon ſuch fatal de-
'ciſions have ariſen, that by this wicked cuſtom,
'maugre

‘ maugre all the precepts of our holy religion,
‘ and the rules of right reaſon, the greateſt act
‘ of the human mind, forgiveneſs of injuries,
‘ is become vile and ſhameful; that the rules
‘ of good ſociety and virtuous converſation are
‘ hereby inverted; that the looſe, the vain,
‘ and the impudent, inſult the careful, the
‘ diſcreet, and the modeſt; that all virtue is
‘ ſuppreſſed, and all vice ſupported, in the one
‘ act of being capable to dare to the death.
‘ We have alſo further, with great ſorrow of
‘ mind, obſerved that this dreadful action, by
‘ long impunity, (our royal attention being em-
‘ ployed upon matters of more general concern)
‘ is become honourable, and the refuſal to en-
‘ gage in it ignominious. In theſe our royal
‘ cares and inquiries we are yet farther made to
‘ underſtand, that the perſons of moſt eminent
‘ worth, and moſt hopeful abilities, accom-
‘ panied with the ſtrongeſt paſſion for true glory,
‘ are ſuch as are moſt liable to be involved in
‘ the dangers ariſing from this licence. Now
‘ taking the ſaid premiſes into our ſerious con-
‘ ſideration, and well weighing that all ſuch
‘ emergencies (wherein the mind is incapable
‘ of commanding itſelf, and where the injury
‘ is too ſudden or too exquiſite to be borne) are
‘ particularly provided for by laws heretofore
‘ enacted; and that the qualities of leſs injuries,
‘ like thoſe of ingratitude, are too nice and
‘ delicate to come under general rules; we do
‘ reſolve to blot this faſhion, or wantonneſs of
‘ anger, out of the minds of our ſubjects, by

‘ our

'our royal reſolutions declared in this edict 'as follows.

'No perſon who either ſends or accepts a 'challenge, or the poſterity of either, though 'no death enſues thereupon, ſhall be, after the 'publication of this our edict, capable of bear-'ing office in theſe our dominions.

'The perſon who ſhall prove the ſending or 'receiving a challenge, ſhall receive to his own 'uſe and property, the whole perſonal eſtate of 'both parties; and their real eſtate ſhall be im-'mediately veſted in the next heir of the of-'fenders in as ample manner as if the ſaid 'offenders were actually deceaſed.

'In caſes where the laws, which we have 'already granted to our ſubjects, admit of an 'appeal for blood; when the criminal is con-'demned by the ſaid appeal, he ſhall not only 'ſuffer death, but his whole eſtate, real, mixed, 'and perſonal, ſhall from the hour of his death 'be veſted in the next heir of the perſon whoſe 'blood he ſpilt.

'That it ſhall not hereafter be in our royal 'power, or that of our ſucceſſors, to pardon 'the ſaid offences, or reſtore the offenders in 'their eſtates, honour, or blood for ever.'

Given at our Court at *Blois*, the 8th of *February*, 420, in the ſecond year of our reign.

T

Friday,

N° 98 Friday, June 22.

——*Tanta eſt quærendi cura decoris.*

Juv. Sat. 6. v. 500.

So ſtudiouſly their perſons they adorn.

THERE is not ſo variable a thing in nature as a lady's head-dreſs: within my own memory I have known it riſe and fall above thirty degrees. About ten years ago it ſhot up to a very great height, inſomuch that the female part of our ſpecies were much taller than the men. The women were of ſuch an enormous ſtature, that 'we appeared as graſhoppers before 'them:' at preſent the whole ſex is in a manner dwarfed and ſhrunk into a race of beauties that ſeem almoſt another ſpecies. I remember ſeveral ladies, who were once very near ſeven foot high, that at preſent want ſome inches of five: how they came to be thus curtailed I cannot learn; whether the whole ſex be at preſent under any penance which we know nothing of, or whether they have caſt their head-dreſſes in order to ſurpriſe us with ſomething in that kind which ſhall be entirely new; or whether ſome of the talleſt of the ſex, being too cunning for the reſt, have contrived this method to make themſelves appear ſizable, is ſtill a ſecret; though I find moſt are of opinion, they

they are at preſent like trees new lopped and pruned, that will certainly ſprout up and flouriſh with greater heads than before. For my own part, as I do not love to be inſulted by women who are taller than myſelf, I admire the ſex much more in their preſent humiliation, which has reduced them to their natural dimenſions, than when they had extended their perſons and lengthened themſelves out into formidable and gigantic figures. I am not for adding to the beautiful edifices of nature, nor for raiſing any whimſical ſuperſtructure upon her plans: I muſt therefore repeat it, that I am highly pleaſed with the coiffure now in faſhion, and think it ſhews the good ſenſe which at preſent very much reigns among the valuable part of the ſex. One may obſerve that women in all ages have taken more pains than men to adorn the outſide of their heads; and indeed I very much admire, that thoſe female architects, who raiſe ſuch wonderful ſtructures out of ribbands, lace, and wire, have not been recorded for their reſpective inventions. It is certain there has been as many orders in theſe kinds of building, as in thoſe which have been made of marble; ſometimes they riſe in the ſhape of a pyramid, ſometimes like a tower, and ſometimes like a ſteeple. In *Juvenal*'s time the building grew by ſeveral orders and ſtories, as he has very humorouſly deſcribed it.

Tot

Tot premit ordinibus, tot adhuc compagibus altum
Ædificat caput: Andromachen à fronte videbis;
Poſt minor eſt: aliam credas ————

Juv. Sat. 6. v. 501.

'With curls on curls they build her head before,
'And mount it with a formidable tow'r:
'A gianteſs ſhe ſeems; but look behind,
'And then ſhe dwindles to the pigmy kind.'
Dryden.

But I do not remember in any part of my reading, that the head-dreſs aſpired to ſo great an extravagance as in the fourteenth century; when it was built up in a couple of cones or ſpires, which ſtood ſo exceſſively high on each ſide of the head, that a woman, who was but a *Pigmy* without her head-dreſs, appeared like a *Coloſſus* upon putting it on. Monſieur *Paradin* ſays, 'that theſe old-faſhioned fontanges roſe an 'ell above the head; that they were pointed 'like ſteeples, and had long looſe pieces of 'crape faſtened to the tops of them, which 'were curiouſly fringed, and hung down their 'backs like ſtreamers.'

The women might poſſibly have carried this gothic building much higher, had not a famous monk, *Thomas Conecte* by name, attacked it with great zeal and reſolution. This holy man travelled from place to place to preach down this monſtrous commode; and ſucceeded ſo well in it, that as the magicians ſacrificed their books to the flames upon the preaching of an apoſtle, many of the women threw down their head-

dreſſes in the middle of his ſermon, and made a bonfire of them within ſight of the pulpit. He was ſo renowned as well for the ſanctity of his life as his manner of preaching, that he had often a congregation of twenty thouſand people; the men placing themſelves on the one ſide of his pulpit, and the women on the other, that appeared, to uſe the ſimilitude of an ingenious writer, like a foreſt of cedars with their heads reaching to the clouds. He ſo warmed and animated the people againſt this monſtrous ornament, that it lay under a kind of perſecution; and whenever it appeared in public was pelted down by the rabble, who flung ſtones at the perſons that wore it. But notwithſtanding this prodigy vaniſhed, while the preacher was among them, it began to appear again ſome months after his departure, or to tell it in Monſieur *Paradin*'s own words, 'The women that, like 'ſnails in a fright, had drawn in their horns, 'ſhot them out again as ſoon as the danger was 'over.' This extravagance of the womens head-dreſſes in that age is taken notice of by Monſieur *d'Argentré* in the hiſtory of *Bretagne*, and by other hiſtorians as well as the perſon I have here quoted.

It is uſually obſerved, that a good reign is the only proper time for the making of laws againſt the exorbitance of power; in the ſame manner an exceſſive head-dreſs may be attacked the moſt effectually when the faſhion is againſt it. I do therefore recommend this paper to my female readers by way of prevention.

I

I would deſire the fair ſex to conſider how impoſſible it is for them to add any thing that can be ornamental to what is already the maſterpiece of nature. The head has the moſt beautiful appearance, as well as the higheſt ſtation, in a human figure. Nature has laid out all her art in beautifying the face; ſhe has touched it with vermilion, planted in it a double row of ivory, made it the ſeat of ſmiles and bluſhes, lighted it up and enlivened it with the brightneſs of the eyes, hung it on each ſide with curious organs of ſenſe, given it airs and graces that cannot be deſcribed, and ſurrounded it with ſuch a flowing ſhade of hair as ſets all its beauties in the moſt agreeable light: in ſhort, ſhe ſeems to have deſigned the head as the cupola to the moſt glorious of her works; and when we load it with ſuch a pile of ſupernumerary ornaments, we deſtroy the ſymmetry of the human figure, and fooliſhly contrive to call off the eye from great and real beauties, to childiſh gewgaws, ribbands and bone-lace. L

N° 99 Saturday, June 23.

——————— *Turpi ſecernis honeſtum.*
HOR. Sat. 6. l. 1. v. 63.

You know to fix the bounds of right and wrong.

THE club, of which I have often declared myſelf a member, were laſt night engaged in a diſcourſe upon that which paſſes for the chief point of honour among men and women; and ſtarted a great many hints upon the ſubject, which I thought were entirely new: I ſhall therefore methodize the ſeveral reflections that aroſe upon this occaſion, and preſent my reader with them for the ſpeculation of this day; after having premiſed, that if there is any thing in this paper which ſeems to differ with any paſſage of laſt *Thurſday*'s, the reader will conſider this as the ſentiments of the club, and the other as my own private thoughts, or rather thoſe of *Pharamond*.

The great point of honour in men is courage, and in women chaſtity. If a man loſes his honour in one rencounter, it is not impoſſible for him to regain it in another; a ſlip in a woman's honour is irrecoverable. I can give no reaſon for fixing the point of honour to theſe two qualities, unleſs it be that each ſex ſets the greateſt value on the qualification which renders them

them the moſt amiable in the eyes of the contrary ſex. Had men choſen for themſelves, without regard to the opinions of the fair ſex, I ſhould believe the choice would have fallen on wiſdom or virtue; or had women determined their own point of honour, it is probable that wit or good nature would have carried it againſt chaſtity.

Nothing recommends a man more to the female ſex than courage; whether it be that they are pleaſed to ſee one who is a terror to others fall like a ſlave at their feet, or that this quality ſupplies their own principal defect, in guarding them from inſults, and avenging their quarrels, or that courage is a natural indication of a ſtrong and ſprightly conſtitution. On the other ſide, nothing makes a woman more eſteemed by the oppoſite ſex than chaſtity; whether it be that we always prize thoſe moſt who are hardeſt to come at, or that nothing beſides chaſtity with its collateral attendants, truth fidelity and conſtancy, gives the man a property in the perſon he loves, and conſequently endears her to him above all things.

I am very much pleaſed with a paſſage in the inſcription on a monument erected in *Weſtminſter-Abbey* to the late duke and dutcheſs of *Newcaſtle*: 'Her name was *Margaret Lucas*, 'youngeſt ſiſter to the lord *Lucas* of *Colcheſter*; 'a noble family, for all the brothers were va-'liant, and all the ſiſters virtuous.'

In books of chivalry, where the point of honour is ſtrained to madneſs, the whole ſtory

runs on chaſtity and courage. The damſel is mounted on a white palfrey, as an emblem of her innocence; and, to avoid ſcandal, muſt have a dwarf for her page. She is not to think of a man, until ſome misfortune has brought a Knight-errant to her relief. The Knight falls in love, and, did not gratitude reſtrain her from murdering her deliverer, would die at her feet by her diſdain. However, he muſt wait ſome years in the deſert, before her virgin heart can think of a ſurrender. The Knight goes off, attacks every thing he meets that is bigger and ſtronger than himſelf, ſeeks all opportunities of being knocked on the head, and after ſeven years rambling returns to his miſtreſs, whoſe chaſtity has been attacked in the mean time by giants and tyrants, and undergone as many trials as her lover's valour.

In *Spain*, where there are ſtill great remains of this romantic humour, it is a tranſporting favour for a lady to caſt an accidental glance on her lover from a window, though it be two or three ſtories high; as it is uſual for the lover to aſſert his paſſion for his miſtreſs, in ſingle combat with a mad bull.

The great violation of the point of honour from man to man, is giving the lye. One may tell another he whores, drinks, blaſphemes, and it may paſs unreſented; but to ſay he lyes, though but in jeſt, is an affront that nothing but blood can expiate. The reaſon perhaps may be, becauſe no other vice implies a want of courage ſo much as the making of a lye;

lye; and therefore telling a man he lyes, is touching him in the moſt ſenſible part of honour, and indirectly calling him a coward. I cannot omit under this head what *Herodotus* tells us of the ancient *Perſians*, that from the age of five years to twenty they inſtruct their ſons only in three things, to manage the horſe, to make uſe of the bow, and to ſpeak truth.

The placing the point of honour in this falſe kind of courage, has given occaſion to the very refuſe of mankind, who have neither virtue nor common ſenſe, to ſet up for men of honour. An *Engliſh* Peer, who has not been long dead, uſed to tell a pleaſant ſtory of a *French* gentleman that viſited him early one morning at *Paris*, and after great profeſſions of reſpect, let him know that he had it in his power to oblige him; which, in ſhort, amounted to this, that he believed he could tell his Lordſhip the perſon's name who juſtled him as he came out from the opera; but before he would proceed, he begged his Lordſhip that he would not deny him the honour of making him his ſecond. The *Engliſh* Lord, to avoid being drawn into a very fooliſh affair, told him that he was under engagements for his two next duels to a couple of particular friends. Upon which the gentleman immediately withdrew, hoping his Lordſhip would not take it ill if he meddled no farther in an affair from whence he himſelf was to receive no advantage.

The beating down this falſe notion of honour, in ſo vain and lively a people as thoſe of

France, is deſervedly looked upon as one of the moſt glorious parts of their preſent king's reign. It is pity but the puniſhment of theſe miſchievous notions ſhould have in it ſome particular circumſtances of ſhame and infamy; that thoſe who are ſlaves to them may ſee, that inſtead of advancing their reputations, they lead them to ignominy and diſhonour.

Death is not ſufficient to deter men who make it their glory to deſpiſe it; but if every one that fought a duel were to ſtand in the pillory, it would quickly leſſen the number of theſe imaginary men of honour, and put an end to ſo abſurd a practice.

When honour is a ſupport to virtuous principles, and runs parallel with the laws of God and our country, it cannot be too much cheriſhed and encouraged: but when the dictates of honour are contrary to thoſe of religion and equity, they are the greateſt depravations of human nature, by giving wrong ambitions and falſe ideas of what is good and laudable; and ſhould therefore be exploded by all governments, and driven out as the bane and plague of human ſociety. L

Monday,

N° 100 Monday, June 25.

Nil ego contulerim jucundo ſanus amico.
HOR. Sat. 5. l. 1. v. 44.

The greateſt bleſſing is a pleaſant friend.

A Man advanced in years that thinks fit to look back upon his former life, and calls that only life which was paſſed with ſatisfaction and enjoyment, excluding all parts which were not pleaſant to him, will find himſelf very young, if not in his infancy. Sickneſs, ill-humour, and idleneſs, will have robbed him of a great ſhare of that ſpace we ordinarily call our life. It is therefore the duty of every man that would be true to himſelf, to obtain, if poſſible, a diſpoſition to be pleaſed, and place himſelf in a conſtant aptitude for the ſatisfactions of his being. Inſtead of this, you hardly ſee a man who is not uneaſy in proportion to his advancement in the arts of life. An affected delicacy is the common improvement we meet with in thoſe who pretend to be refined above others: they do not aim at true pleaſures themſelves, but turn their thoughts upon obſerving the falſe pleaſures of other men. Such people are valetudinarians in ſociety, and they ſhould no more come into company than a ſick man ſhould come into the air: if a man is too weak

to

to bear what is a refreſhment to men in health, he muſt ſtill keep his chamber. When any one in Sir ROGER's company complains he is out of order, he immediately calls for ſome poſſet-drink for him; for which reaſon that ſort of people who are ever bewailing their conſtitution in other places, are the chearfulleſt imaginable when he is preſent.

It is a wonderful thing that ſo many, and they not reckoned abſurd, ſhall entertain thoſe with whom they converſe by giving them the hiſtory of their pains and aches; and imagine ſuch narrations their quota of the converſation. This is of all other the meaneſt help to diſcourſe, and a man muſt not think at all, or think himſelf very inſignificant, when he finds an account of his head-ach anſwered by another aſking what news in the laſt mail? Mutual good-humour is a dreſs we ought to appear in wherever we meet, and we ſhould make no mention of what concerns ourſelves, without it be of matters wherein our friends ought to rejoice; but indeed there are crowds of people who put themſelves in no method of pleaſing themſelves or others; ſuch are thoſe whom we uſually call indolent perſons. Indolence is, methinks, an intermediate ſtate between pleaſure and pain, and very much unbecoming any part of our life after we are out of the nurſe's arms. Such an averſion to labour creates a conſtant wearineſs, and one would think ſhould make exiſtence itſelf a burden. The indolent man deſcends from the dignity of his nature, and makes that being which was rational merely vegetative; his life conſiſts only

only in the mere increaſe and decay of a body, which, with relation to the reſt of the world, might as well have been uninformed, as the habitation of a reaſonable mind.

Of this kind is the life of that extraordinary couple *Harry Terſett* and his lady. *Harry* was in the days of his celibacy one of thoſe pert creatures who have much vivacity and little underſtanding; Mrs. *Rebecca Quickly*, whom he married, had all that the fire of youth and a lively manner could do towards making an agreeable woman. Theſe two people of ſeeming merit fell into each others arms; and paſſion being ſated, and no reaſon or good ſenſe in either to ſucceed it, their life is now at a ſtand; their meals are inſipid, and their time tedious; their fortune has placed them above care, and their loſs of taſte reduced them below diverſion. When we talk of theſe as inſtances of inexiſtence, we do not mean, that in order to live it is neceſſary we ſhould always be in jovial crews, or crowned with chaplets of roſes, as the merry fellows among the ancients are deſcribed; but it is intended by conſidering theſe contraries to pleaſure, indolence, and too much delicacy, to ſhew that it is prudence to preſerve a diſpoſition in ourſelves to receive a certain delight in all we hear and ſee.

This portable quality of good-humour ſeaſons all the parts and occurrences we meet with, in ſuch a manner, that there are no moments loſt; but they all paſs with ſo much ſatisfaction, that the heavieſt of loads, when it is a load, that

of

of time, is never felt by us. *Varilas* has this quality to the higheſt perfection, and communicates it wherever he appears: the ſad, the merry, the ſevere, the melancholy, ſhew a new chearfulneſs when he comes amongſt them. At the ſame time no one can repeat any thing that *Varilas* has ever ſaid that deſerves repetition; but the man has that innate goodneſs of temper, that he is welcome to every body, becauſe every man thinks he is ſo to him. He does not ſeem to contribute any thing to the mirth of the company; and yet upon reflection you find it all happened by his being there. I thought it was whimſically ſaid of a gentleman, that if *Varilas* had wit, it would be the beſt wit in the world. It is certain, when a well-corrected lively imagination and good-breeding are added to a ſweet diſpoſition, they qualify it to be one of the greateſt bleſſings, as well as pleaſures of life.

Men would come into company with ten times the pleaſure they do, if they were ſure of hearing nothing which ſhould ſhock them, as well as expected what would pleaſe them. When we know every perſon that is ſpoken of is repreſented by one who has no ill-will, and every thing that is mentioned deſcribed by one that is apt to ſet it in the beſt light, the entertainment muſt be delicate, becauſe the cook has nothing brought to his hand but what is the moſt excellent in its kind. Beautiful pictures are the entertainments of pure minds, and deformities of the corrupted. It is a degree towards

towards the life of angels, when we enjoy converſation wherein there is nothing preſented but in its excellence; and a degree towards that of dæmons, wherein nothing is ſhewn but in its degeneracy. T

N° 101 Tueſday, June 26.

Romulus, & Liber pater, & cum Caſtore Pollux,
Poſt ingentia facta, deorum in templa recepti;
Dum terras hominumque colunt genus, aſpera bella
Componunt, agros aſſignant, oppida condunt;
Plorayere ſuis non reſpondere favorem
Speratum meritis: ——— ———

HOR. Ep. 1. l. 2. v. 5.

IMITATED.

Edward and *Henry*, now the boaſt of fame,
And virtuous *Alfred*, a more ſacred name,
After a life of gen'rous toils endur'd,
The *Gaul* ſubdu'd, or property ſecur'd,
Ambition humbled, mighty cities ſtorm'd,
Or laws eſtabliſh'd, and the world reform'd;
Clos'd their long glories with a ſigh, to find
Th' unwilling gratitude of baſe mankind.

POPE.

CEnſure, ſays a late ingenious author, 'is 'the tax a man pays to the public for 'being eminent.' It is a folly for an eminent man to think of eſcaping it, and a weakneſs to be affected with it. All the illuſtrious perſons of antiquity, and indeed of every

age in the world, have paſſed through this fiery perſecution. There is no defence againſt reproach but obſcurity; it is a kind of concomitant to greatneſs, as ſatires and invectives were an eſſential part of a *Roman* triumph.

If men of eminence are expoſed to cenſure on one hand, they are as much liable to flattery on the other. If they receive reproaches which are not due to them, they likewiſe receive praiſes which they do not deſerve. In a word, the man in a high poſt is never regarded with an indifferent eye, but always conſidered as a friend or an enemy. For this reaſon perſons in great ſtations have ſeldom their true characters drawn until ſeveral years after their deaths. Their perſonal friendſhips and enmities muſt ceaſe, and the parties they were engaged in be at an end, before their faults or their virtues can have juſtice done them. When writers have the leaſt opportunities of knowing the truth, they are in the beſt diſpoſition to tell it.

It is therefore the privilege of poſterity to adjuſt the characters of illuſtrious perſons, and to ſet matters right between thoſe antagoniſts, who by their rivalry for greatneſs divided a whole age into factions. We can now allow *Cæſar* to be a great man, without derogating from *Pompey*; and celebrate the virtues of *Cato*, without detracting from thoſe of *Cæſar*. Every one that has been long dead has a due proportion of praiſe allotted him, in which whilſt he lived his friends were too profuſe and his enemies too ſparing.

According to Sir *Iſaac Newton*'s calculations, the laſt comet that made its appearance in 1680, imbibed ſo much heat by its approaches to the ſun, that it would have been two thouſand times hotter than red hot iron, had it been a globe of that metal; and that ſuppoſing it as big as the earth, and at the ſame diſtance from the ſun, it would be fifty thouſand years in cooling, before it recovered its natural temper. In the like manner, if an *Engliſhman* conſiders the great ferment into which our political world is thrown at preſent, and how intenſely it is heated in all its parts, he cannot ſuppoſe that it will cool again in leſs than three hundred years. In ſuch a tract of time it is poſſible that the heats of the preſent age may be extinguiſhed, and our ſeveral claſſes of great men repreſented under their proper characters. Some eminent hiſtorian may then probably ariſe that will not write *recentibus odiis*, as *Tacitus* expreſſes it, with the paſſions and prejudices of a cotemporary author, but make an impartial diſtribution of fame among the great men of the preſent age.

I cannot forbear entertaining myſelf very often with the idea of ſuch an imaginary hiſtorian deſcribing the reign of ANNE the Firſt, and introducing it with a preface to his reader, that he is now entering upon the moſt ſhining part of the *Engliſh* ſtory. The great rivals in fame will be then diſtinguiſhed according to their reſpective merits, and ſhine in their proper points of light. Such an one, ſays the hiſtorian, though variouſly repreſented by the writers of his

his own age, appears to have been a man of more than ordinary abilities, great application, and uncommon integrity: nor was ſuch an one, though of an oppoſite party and intereſt, inferior to him in any of theſe reſpects. The ſeveral antagoniſts who now endeavour to depreciate one another, and are celebrated or traduced by different parties, will then have the ſame body of admirers, and appear illuſtrious in the opinion of the whole *Britiſh* nation. The deſerving man, who can now recommend himſelf to the eſteem of but half his countrymen, will then receive the approbations and applauſes of a whole age.

Among the ſeveral perſons that flouriſh in this glorious reign, there is no queſtion but ſuch a future hiſtorian, as the perſon of whom I am ſpeaking, will make mention of the men of genius and learning, who have now any figure in the *Britiſh* nation. For my own part, I often flatter myſelf with the honourable mention which will then be made of me; and have drawn up a paragraph in my own imagination, that I fancy will not be altogether unlike what will be found in ſome page or other of this imaginary hiſtorian.

It was under this reign, ſays he, that the SPECTATOR publiſhed thoſe little diurnal eſſays which are ſtill extant. We know very little of the name or perſon of this author, except only that he was a man of a very ſhort face, extremely addicted to ſilence, and ſo great a lover of knowledge, that he made a voyage

voyage to *Grand Cairo* for no other reaſon, but to take the meaſure of a Pyramid. His chief friend was one Sir ROGER DE COVERLEY, a whimſical country Knight, and a *Templar* whoſe name he has not tranſmitted to us. He lived as a lodger at the houſe of a widow-woman, and was a great humouriſt in all parts of his life. This is all we can affirm with any certainty of his perſon and character. As for his ſpeculations, notwithſtanding the ſeveral obſolete words and obſcure phraſes of the age in which he lived, we ſtill underſtand enough of them to ſee the diverſions and characters of the *Engliſh* nation in his time: not but that we are to make allowance for the mirth and humour of the author, who has doubtleſs ſtrained many repreſentations of things beyond the truth. For if we interpret his words in their literal meaning, we muſt ſuppoſe that women of the firſt quality uſed to paſs away whole mornings at a puppet-ſhow: that they atteſted their principles by their patches: that an audience would ſit out an evening to hear a dramatical performance written in a language which they did not underſtand: that chairs and flower-pots were introduced as actors upon the *Britiſh* ſtage: that a promiſcuous aſſembly of men and women were allowed to meet at midnight in maſques within the verge of the court: with many improbabilities of the like nature. We muſt therefore, in theſe and the like caſes, ſuppoſe that theſe remote hints and alluſions aimed at ſome certain follies which were then

in vogue, and which at preſent we have not any notion of. We may gueſs by ſeveral paſſages in the *Speculations*, that there were writers who endeavoured to detract from the works of this author; but as nothing of this nature is come down to us, we cannot gueſs at any objections that could be made to his paper. If we conſider his ſtile with that indulgence which we muſt ſhew to old *Engliſh* writers, or if we look into the variety of his ſubjects, with thoſe ſeveral critical diſſertations, moral reflections, *

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The following part of the paragraph is ſo much to my advantage, and beyond any thing I can pretend to, that I hope my reader will excuſe me for not inſerting it. L

Wedneſday,

N° 102 Wedneſday, June 27.

——Luſus animo debent aliquando dari,
Ad cogitandum melior ut redeat ſibi.

PHÆDR. Fab. 14. l. 3.

The mind ought ſometimes to be diverted, that it may return the better to thinking.

I DO not know whether to call the following letter a ſatire upon coquettes, or a repreſentation of their ſeveral fantaſtical accompliſhments, or what other title to give it; but as it is I ſhall communicate it to the Public. It will ſufficiently explain its own intentions, ſo that I ſhall give it my reader at length, without either preface or poſtſcript.

'Mr. SPECTATOR,

'WOMEN are armed with fans as men 'with ſwords, and ſometimes do more 'execution with them. To the end therefore 'that ladies may be entire miſtreſſes of the 'weapon which they bear, I have erected an 'academy for the training up of young women 'in the *exerciſe of the fan*, according to the 'moſt faſhionable airs and motions that are now 'practiſed at court. The ladies who *carry* fans 'under me are drawn up twice a day in my 'great hall, where they are inſtructed in the

'uſe of their arms, and exerciſed by the fol-
'lowing words of command,

Handle your fans,
Unfurl your fans,
Diſcharge your fans,
Ground your fans,
Recover your fans,
Flutter your fans.

'By the right obſervation of theſe few plain
'words of command, a woman of a tolerable
'genius, who will apply herſelf diligently to
'her exerciſe for the ſpace of but one half-
'year, ſhall be able to give her fan all the
'graces that can poſſibly enter into that little
'modiſh machine.

'But to the end that my readers may form
'to themſelves a right notion of this exerciſe,
'I beg leave to explain it to them in all its
'parts. When my female regiment is drawn
'up in array, with every one her weapon in
'her hand, upon my giving the word to *handle*
'*their fans*, each of them ſhakes her fan at me
'with a ſmile, then gives her right-hand woman
'a tap upon the ſhoulder, then preſſes her lips
'with the extremity of her fan, then lets her
'arms fall in an eaſy motion, and ſtands in a
'readineſs to receive the next word of com-
'mand. All this is done with a cloſe fan, and is
'generally learned in the firſt week.

'The next motion is that of *unfurling the*
'*fan*, in which are comprehended ſeveral little

'flirts

'flirts and vibrations, as alſo gradual and deli-
'berate openings, with many voluntary fallings
'aſunder in the fan itſelf, that are ſeldom
'learned under a month's practice. This part
'of the exerciſe pleaſes the ſpectators more than
'any other, as it diſcovers on a ſudden an in-
'finite number of cupids, garlands, altars, birds,
'beaſts, rainbows, and the like agreeable figures,
'that diſplay themſelves to view, whilſt every
'one in the regiment holds a picture in her
'hand.

'Upon my giving the word to *diſcharge their*
'*fans*, they give one general crack that may
'be heard at a conſiderable diſtance when the
'wind ſits fair. This is one of the moſt difficult
'parts of the exerciſe; but I have ſeveral ladies
'with me, who at their firſt entrance could
'not give a pop loud enough to be heard at the
'farther end of a room, who can now *diſcharge*
'*a fan* in ſuch a manner, that it ſhall make
'a report like a pocket-piſtol. I have likewiſe
'taken care, in order to hinder young women
'from letting off their fans in wrong places or
'unſuitable occaſions, to ſhew upon what ſub-
'ject the crack of a fan may come in properly:
'I have likewiſe invented a fan, with which a
'girl of ſixteen, by the help of a little wind
'which is incloſed about one of the largeſt
'ſticks, can make as loud a crack as a woman
'of fifty with an ordinary fan.

'When the fans are thus *diſcharged*, the word
'of command in courſe is to *ground their fans*.
'This teaches a lady to quit her fan gracefully

'when ſhe throws it aſide in order to take up 'a pack of cards, adjuſt a curl of hair, replace 'a falling pin, or apply herſelf to any other 'matter of importance. This part of the exerciſe, 'as it only conſiſts in toſſing a fan with an air 'upon a long table, which ſtands by for that 'purpoſe, may be learned in two days time as 'well as in a twelvemonth.

'When my female regiment is thus diſarmed, 'I generally let them walk about the room for 'ſome time; when on a ſudden, like ladies 'that look upon their watches after a long viſit, 'they all of them haſten to their arms, catch 'them up in a hurry, and place themſelves in 'their proper ſtations upon my calling out *re-* 'cover your fans. This part of the exerciſe is 'not difficult, provided a woman applies her 'thoughts to it.

'The *fluttering of the fan* is the laſt, and 'indeed the maſter-piece of the whole exerciſe; 'but if a lady does not miſpend her time, ſhe 'may make herſelf miſtreſs of it in three months. 'I generally lay aſide the dog-days and the hot 'time of the ſummer for the teaching of this 'part of the exerciſe; for as ſoon as ever I 'pronounce *flutter your fans*, the place is filled 'with ſo many zephirs and gentle breezes as 'are very refreſhing in that ſeaſon of the year, 'though they might be dangerous to ladies of 'a tender conſtitution in any other.

'There is an infinite variety of motions to 'be made uſe of in the *flutter of a fan:* 'there is the angry flutter, the modeſt flutter,

'the

'the timorous flutter, the confuſed flutter, the 'merry flutter, and the amorous flutter. Not 'to be tedious, there is ſcarce any emotion in 'the mind which does not produce a ſuitable 'agitation in the fan; inſomuch that if I only 'ſee the fan of a diſciplined lady, I know 'very well whether ſhe laughs, frowns, or 'bluſhes. I have ſeen a fan ſo very angry, 'that it would have been dangerous for the 'abſent lover who provoked it to have come 'within the wind of it; and at other times ſo 'very languiſhing, that I have been glad for 'the lady's ſake the lover was at a ſufficient 'diſtance from it. I need not add, that a fan 'is either a prude or coquette, according to 'the nature of the perſon who bears it. To 'conclude my letter, I muſt acquaint you that 'I have from my own obſervations compiled a 'little treatiſe for the uſe of my ſcholars, en-'titled the *paſſions of the fan*; which I will 'communicate to you, if you think it may be 'of uſe to the public. I ſhall have a general 'review on *Thurſday* next; to which you ſhall 'be very welcome if you will honour it with 'your preſence.

'I am, &c.

P. S. 'I teach young gentlemen the whole 'art of gallanting a fan.

N. B. 'I have ſeveral little plain fans made 'for this uſe to avoid expence.' L

N° 103 Thurſday, June 28.

——— ——— ——— *Sibi quivis*
Speret idem: ſudet multum, fruſtraque laboret
Auſus idem———

HOR. Ars Poet. v. 240.

All men will try, and hope to write as well,
And not (without much pains) be undeceiv'd.
ROSCOMMON.

MY friend the divine having been uſed with words of complaiſance, which he thinks could be properly applied to no one living, and I think could be only ſpoken of him, and that in his abſence, was ſo extremely offended with the exceſſive way of ſpeaking civilities among us, that he made a diſcourſe againſt it at the club; which he concluded with this remark, that he had not heard one compliment made in our ſociety ſince its commencement. Every one was pleaſed with his concluſion; and as each knew his good-will to the reſt, he was convinced that the many profeſſions of kindneſs and ſervice, which we ordinarily meet with, are not natural where the heart is well inclined; but are a proſtitution of ſpeech, ſeldom intended to mean any part of what they expreſs, never to mean all they expreſs. Our reverend friend, upon this topic, pointed to us two or three paragraphs on this ſubject in the firſt ſermon of the

the firſt volume of the late archbiſhop's poſthumous works. I do not know that I ever read any thing that pleaſed me more, and as it is the praiſe of *Longinus*, that he ſpeaks of the ſublime in a ſtile ſuitable to it, ſo one may ſay of this author upon ſincerity, that he abhors any pomp of rhetoric on this occaſion, and treats it with more than ordinary ſimplicity, at once to be a preacher and an example. With what command of himſelf does he lay before us, in the language and temper of his profeſſion, a fault, which by the leaſt liberty and warmth of expreſſion, would be the moſt lively wit and ſatire? But his heart was better diſpoſed, and the good man chaſtiſed the great wit in ſuch a manner, that he was able to ſpeak as follows.

'——Amongſt too many other inſtances of 'the great corruption and degeneracy of the 'age wherein we live, the great and general 'want of ſincerity in converſation is none of the 'leaſt. The world is grown ſo full of diſſimu-'lation and compliment, that mens words are 'hardly any ſignification of their thoughts; and 'if any man meaſure his words by his heart, 'and ſpeaks as he thinks, and do not expreſs 'more kindneſs to every man, than men uſually 'have for any man, he can hardly eſcape the 'cenſure of want of breeding. The old *Engliſh* 'plainneſs and ſincerity, that generous integrity 'of nature, and honeſty of diſpoſition, which 'always argues true greatneſs of mind, and is 'uſually accompanied with undaunted courage,

'and

'and reſolution, is in a great meaſure loſt amongſt 'us: there hath been a long endeavour to 'transform us into foreign manners and faſhions, 'and to bring us to a ſervile imitation of none 'of the beſt of our neighbours, in ſome of the 'worſt of their qualities. The dialect of con-'verſation is now-a-days ſo ſwelled with vanity 'and compliment, and ſo ſurfeited, as I may 'ſay, of expreſſions of kindneſs and reſpect, 'that if a man that lived an age or two ago 'ſhould return into the world again he would 'really want a dictionary to help him to under-'ſtand his own language, and to know the 'true intrinſic value of the phraſe in faſhion, 'and would hardly at firſt believe at what a low 'rate the higheſt ſtrains and expreſſions of 'kindneſs imaginable do commonly paſs in 'current payment; and when he ſhould come 'to underſtand it, it would be a great while 'before he could bring himſelf with a good 'countenance and a good conſcience to con-'verſe with men upon equal terms, and in 'their own way.

'And in truth it is hard to ſay, whether it 'ſhould more provoke our contempt or our 'pity, to hear what ſolemn expreſſions of reſ-'pect and kindneſs will paſs between men, 'almoſt upon no occaſion; how great honour 'and eſteem they will declare for one whom 'perhaps they never ſaw before, and how in-'tirely they are all on the ſudden devoted to 'his ſervice and intereſt, for no reaſon; how 'infinitely and eternally obliged to him, for no

'benefit; and how extremely they will be 'concerned for him, yea and afflicted too, for 'no cauſe. I know it is ſaid, in juſtification 'of this hollow kind of converſation, that there 'is no harm, nor real deceit in compliment, 'but the matter is well enough, ſo long as we 'underſtand one another; *et verba valent ut 'nummi*, "words are like money:" and when 'the current value of them is generally under-'ſtood, no man is cheated by them. This is 'ſomething, if ſuch words were any thing; 'but being brought into the accompt, they are 'mere cyphers. However, it is ſtill a juſt 'matter of complaint, that ſincerity and plain-'neſs are out of faſhion, and that our language 'is running into a lye; and that men have 'almoſt quite perverted the uſe of ſpeech, and 'made words to ſignify nothing; that the greateſt 'part of the converſation of mankind is little 'elſe but driving a trade of diſſimulation; in-'ſomuch that it would make a man heartily 'ſick and weary of the world, to ſee the little 'ſincerity that is in uſe and practice among 'men.

When the vice is placed in this contemptible light, he argues unanſwerably againſt it, in words and thoughts ſo natural, that any man who reads them would imagine he himſelf could have been the author of them.

'If the ſhow of any thing be good for any 'thing, I am ſure ſincerity is better; for why 'does any man diſſemble, or ſeem to be that 'which he is not, but becauſe he thinks it good

'to

'to have ſuch a quality as he pretends to? For 'to counterfeit and diſſemble, is to put on the 'appearance of ſome real excellency. Now 'the beſt way in the world to ſeem to be any 'thing, is really to be what he would ſeem to 'be. Beſides, that it is many times as trouble-'ſome to make good the pretence of a good 'quality, as to have it; and if a man have it 'not, it is ten to one but he is diſcovered to 'want it; and then all his pains and labour to 'ſeem to have it, is loſt.

In another part of the ſame diſcourſe he goes on to ſhew, that all artifice muſt naturally tend to the diſappointment of him that practiſes it.

'Whatſoever convenience may be thought to 'be in falſhood and diſſimulation, it is ſoon over; 'but the inconvenience of it is perpetual, be-'cauſe it brings a man under an everlaſting 'jealouſy and ſuſpicion, ſo that he is not believed 'when he ſpeaks truth, nor truſted when per-'haps he means honeſtly. When a man hath 'once forfeited the reputation of his integri-'ty, he is ſet faſt, and nothing will then ſerve 'his turn, neither truth nor falſhood.' R

Friday,

N° 104 Friday, June 29.

———*Qualis equos Threiſſa fatigat*
Harpalyce—— ——

VIRG. Æn. I. v. 320.

With ſuch array *Harpalyce* beſtrode
Her *Thracian* courſer.

DRYDEN.

IT would be a noble improvement, or rather a recovery of what we call good-breeding, if nothing were to paſs amongſt us for agreeable which was the leaſt tranſgreſſion againſt that rule of life called decorum, or a regard to decency. This would command the reſpect of mankind, becauſe it carries in it deference to their good opinion; as humility lodged in a worthy mind is always attended with a certain homage, which no haughty ſoul, with all the arts imaginable, will ever be able to purchaſe. *Tully* ſays, virtue and decency are ſo nearly related, that it is difficult to ſeparate them from each other but in our imagination. As the beauty of the body always accompanies the health of it, ſo certainly is decency concomitant to virtue: as beauty of body, with an agreeable carriage, pleaſes the eye, and that pleaſure conſiſts in that we obſerve all the parts with a certain elegance are proportioned to each other; ſo does decency of behaviour which appears in our lives obtain the approbation of all

with whom we converſe, from the order, conſiſtency and moderation of our words and actions. This flows from the reverence we bear towards every good man, and to the world in general; for to be negligent of what any one thinks of you, does not only ſhew you arrogant but abandoned. In all theſe conſiderations we are to diſtinguiſh how one virtue differs from another; as it is the part of juſtice never to do violence, it is of modeſty never to commit offence. In this laſt particular lies the whole force of what is called decency; to this purpoſe that excellent moraliſt above-mentioned talks of decency; but this quality is more eaſily comprehended by an ordinary capacity, than expreſſed with all his eloquence. This decency of behaviour is generally tranſgreſſed among all orders of men; nay, the very women, though themſelves created it as it were for ornament, are often very much miſtaken in this ornamental part of life. It would methinks be a ſhort rule for behaviour, if every young lady in her dreſs, words, and actions were only to recommend herſelf as a ſiſter, daughter, or wife, and make herſelf the more eſteemed in one of thoſe characters. The care of themſelves, with regard to the families in which women are born, is the beſt motive for their being courted to come into the alliance of other houſes. Nothing can promote this end more than a ſtrict preſervation of decency. I ſhould be glad if a certain equeſtrian order of ladies, ſome of whom one meets in an evening at every outlet

outlet of the town, would take this ſubject into their ſerious conſideration: in order thereunto the following letter may not be wholly unworthy their peruſal.

'Mr. SPECTATOR,

'GOING lately to take the air in one of the 'moſt beautiful evenings this ſeaſon has 'produced; as I was admiring the ſerenity 'of the ſky, the lively colours of the fields, 'and the variety of the landſkip every way 'around me, my eyes were ſuddenly called off 'from theſe inanimate objects by a little party 'of horſemen I ſaw paſſing the road. The 'greater part of them eſcaped my particular 'obſervation, by reaſon that my whole atten-'tion was fixed on a very fair youth who rode 'in the midſt of them, and ſeemed to have 'been dreſſed by ſome deſcription in a romance. 'His features, complexion, and habit had a 'remarkable effeminacy, and a certain languiſh-'ing vanity appeared in his air; his hair, well 'curled and powdered, hung to a conſiderable 'length on his ſhoulders, and was wantonly 'tied, as if by the hands of his miſtreſs, in a 'ſcarlet ribbon, which played like a ſtreamer 'behind him; he had a coat and waſtecoat of 'blue camlet trimmed and embroidered with 'ſilver; a cravat of the fineſt lace, and wore, 'in a ſmart cock, a little beaver hat edged with 'ſilver, and made more ſprightly by a feather. 'His horſe too, which was a pacer, was adorned 'after the ſame airy manner, and ſeemed to

'ſhare

'ſhare in the vanity of the rider. As I was 'pitying the luxury of this young perſon, who 'appeared to me to have been educated only as 'an object of ſight, I perceived on my nearer 'approach, and as I turned my eyes downward, 'a part of the equipage I had not obſerved 'before, which was a petticoat of the ſame with 'the coat and waſtecoat. After this diſcovery, 'I looked again on the face of the fair *Amazon* 'who had thus deceived me, and thought thoſe 'features which had before offended me, by 'their ſoftneſs, were now ſtrengthened into as 'improper a boldneſs; and though her eyes, 'noſe, and mouth ſeemed to be formed with 'perfect ſymmetry, I am not certain whether 'ſhe, who in appearance was a very handſome 'Youth, may not be in reality a very indifferent 'woman.

'There is an objection which naturally pre-'ſents itſelf againſt theſe occaſional perplexities 'and mixtures of dreſs, which is, that they 'ſeem to break in upon that propriety and diſ-'tinction of appearance in which the beauty 'of different characters is preſerved; and if 'they ſhould be more frequent than they are 'at preſent, would look like turning our public 'aſſemblies into a general maſquerade. The 'model of this *Amazonian* hunting-habit for 'ladies, was, as I take it, firſt imported from '*France*, and well enough expreſſes the gaiety 'of a people who are taught to do any thing 'ſo it be with an aſſurance; but I cannot help 'thinking it ſits aukwardly yet on our *Engliſh* 'modeſty.

'modeſty. The petticoat is a kind of incum-
'brance upon it, and if the *Amazon* ſhould
'think fit to go on in this plunder of our ſex's
'ornaments, they ought to add to their ſpoils,
'and complete their triumph over us, by wear-
'ing the breeches.

'If it be natural to contract inſenſibly the
'manners of thoſe we imitate, the ladies who
'are pleaſed with aſſuming our dreſſes will do
'us more honour than we deſerve, but they
'will do it at their own expence. Why ſhould
'the lovely *Camilla* deceive us in more ſhapes
'than her own, and affect to be repreſented in
'her picture with a gun and a ſpaniel; while
'her elder brother, the heir of a worthy family,
'is drawn in ſilks like his ſiſter? The dreſs
'and air of a man are not well to be divided;
'and thoſe who would not be content with the
'latter, ought never to think of aſſuming the
'former. There is ſo large a portion of natu-
'ral agreeableneſs among the fair ſex of our
'iſland, that they ſeem betrayed into theſe ro-
'mantic habits without having the ſame occaſion
'for them with their inventors: all that needs
'to be deſired of them is, that they would be
'themſelves, that is what nature deſigned them;
'and to ſee their miſtake when they depart
'from this, let them look upon a man who affects
'the ſoftneſs and effeminacy of a woman, to
'learn how their ſex muſt appear to us, when
'approaching to the reſemblance of a man.

'I am, Sir,

'Your moſt humble ſervant.'

T

N° 105 Saturday, June 30.

——— *Id arbitror*
Adprimè in vita eſſe utile, ne quid nimis.
TER. Andr. Act. 1. Sc. 1.

I take it to be a principal rule of life, not to be too much addicted to any one thing.

MY friend WILL HONEYCOMB values himſelf very much upon what he calls the knowledge of mankind, which has coſt him many diſaſters in his youth; for WILL reckons every misfortune that he has met with among the women, and every rencounter among the men, as parts of his education, and fancies he ſhould never have been the man he is, had not he broke windows, knocked down conſtables, diſturbed honeſt people with his midnight ſerenades, and beat up a lewd woman's quarters, when he was a young fellow. The engaging in adventures of this nature WILL calls the ſtudying of mankind; and terms this knowledge of the town, the knowledge of the world. WILL ingenuouſly confeſſes, that for half his life his head ached every morning with reading of men over-night; and at preſent comforts himſelf under certain pains which he endures from time to time, that without them he could not have been acquainted with the gallantries of

of the age. This WILL looks upon as the learning of a gentleman, and regards all other kinds of ſcience as the accompliſhments of one whom he calls a ſcholar, a bookiſh man, or a philoſopher.

For theſe reaſons WILL ſhines in mixed company, where he has the diſcretion not to go out of his depth, and has often a certain way of making his real ignorance appear a ſeeming one. Our club however has frequently caught him tripping, at which times they never ſpare him. For as WILL often inſults us with the knowledge of the town, we ſometimes take our revenge upon him by our knowledge of books.

He was laſt week producing two or three letters which he writ in his youth to a coquette lady. The raillery of them was natural, and well enough for a mere man of the town; but very unluckily, ſeveral of the words were wrong ſpelt. WILL laughed this off at firſt as well as he could; but finding himſelf puſhed on all ſides, and eſpecially by the *Templar*, he told us, with a little paſſion, that he never liked pedantry in ſpelling, and that he ſpelled like a gentleman, and not like a ſcholar: upon this WILL had recourſe to his old topic of ſhewing the narrow-ſpiritedneſs, the pride, and ignorance of pedants; which he carried ſo far, that upon my retiring to my lodgings, I could not forbear throwing together ſuch reflections as occurred to me upon that ſubject.

A man who has been brought up among books, and is able to talk of nothing elſe, is a very indifferent companion, and what we call a pedant. But, methinks, we ſhould enlarge the title, and give it every one that does not know how to think out of his profeſſion and particular way of life.

What is a greater pedant than a mere man of the town? Bar him the play-houſes, a catalogue of the reigning beauties, and an account of a few faſhionable diſtempers that have befallen him, and you ſtrike him dumb. How many a pretty gentleman's knowledge lies all within the verge of the court? He will tell you the names of the principal favourites, repeat the ſhrewd ſayings of a man of quality, whiſper an intrigue that is not yet blown upon by common fame; or, if the ſphere of his obſervations is a little larger than ordinary, will perhaps enter into all the incidents, turns, and revolutions in a game of ombre. When he has gone thus far he has ſhewn you the whole circle of his accompliſhments, his parts are drained, and he is diſabled from any farther converſation. What are theſe but rank pedants? and yet theſe are the men who value themſelves moſt on their exemption from the pedantry of colleges.

I might here mention the military pedant who always talks in a camp, and is ſtorming towns, making lodgments, and fighting battles from one end of the year to the other. Every thing he ſpeaks ſmells of gunpowder; if you take

take away his artillery from him, he has not a word to ſay for himſelf. I might likewiſe mention the law-pedant, that is perpetually putting caſes, repeating the tranſactions of *Weſtminſter-hall*, wrangling with you upon the moſt indifferent circumſtances of life, and not to be convinced of the diſtance of a place, or of the moſt trivial point in converſation, but by dint of argument. The ſtate-pedant is wrapt up in news, and loſt in politics. If you mention either of the kings of *Spain* or *Poland*, he talks very notably; but if you go out of the *Gazette*, you drop him. In ſhort, a mere courtier, a mere ſoldier, a mere ſcholar, a mere any thing, is an inſipid pedantic character, and equally ridiculous.

Of all the ſpecies of pedants, which I have mentioned, the book-pedant is much the moſt ſupportable; he has at leaſt an exerciſed underſtanding, and a head which is full though confuſed, ſo that a man who converſes with him may often receive from him hints of things that are worth knowing, and what he may poſſibly turn to his own advantage, though they are of little uſe to the owner. The worſt kind of pedants among learned men, are ſuch as are naturally endued with a very ſmall ſhare of common ſenſe, and have read a great number of books without taſte or diſtinction.

The truth of it is, learning, like travelling, and all other methods of improvement, as it finiſhes good ſenſe, ſo it makes a ſilly man ten thouſand times more inſufferable, by ſup-

plying variety of matter to his impertinence, and giving him an opportunity of abounding in abſurdities.

Shallow pedants cry up one another much more than men of ſolid and uſeful learning. To read the titles they give an editor, or collator of a manuſcript, you would take him for the glory of the commonwealth of letters, and the wonder of his age, when perhaps upon examination you find that he has only rectified a *Greek* particle, or laid out a whole ſentence in proper commas.

They are obliged indeed to be thus laviſh of their praiſes, that they may keep one another in countenance; and it is no wonder if a great deal of knowledge, which is not capable of making a man wiſe, has a natural tendency to make him vain and arrogant. L

Monday,

N° 106 Monday, July 2.

——————— *Hinc tibi copia*
Manabit ad plenum, benigno
Ruris honorum opulenta cornu.

HOR. Od. 17. l. 1. v. 14.

——— Here to thee ſhall plenty flow,
And all her riches ſhow,
To raiſe the honour of the quiet plain.

CREECH.

HAVING often received an invitation from my friend Sir ROGER DE COVERLEY to paſs away a month with him in the country, I laſt week accompanied him thither, and am ſettled with him for ſome time at his country-houſe, where I intend to form ſeveral of my enſuing ſpeculations. Sir ROGER, who is very well acquainted with my humour, lets me riſe and go to bed when I pleaſe, dine at his own table or in my chamber as I think fit, ſit ſtill and ſay nothing without bidding me be merry. When the gentlemen of the country come to ſee him, he only ſhews me at a diſtance. As I have been walking in his fields I have obſerved them ſtealing a ſight of me over an hedge, and have heard the knight deſiring them not to let me ſee them, for that I hated to be ſtared at.

I am the more at eaſe in Sir ROGER's family, becauſe it conſiſts of ſober and ſtayed perſons; for as the knight is the beſt maſter in the world, he ſeldom changes his ſervants; and as he is beloved by all about him, his ſervants never care for leaving him; by this means his domeſtics are all in years, and grown old with their maſter. You would take his valet de chambre for his brother, his butler is gray-headed, his groom is one of the graveſt men that I have ever ſeen, and his coachman has the looks of a privy-counſellor. You ſee the goodneſs of the maſter even in the old houſe-dog, and in a gray pad that is kept in the ſtable with great care and tenderneſs out of regard to his paſt ſervices, though he has been uſeleſs for ſeveral years.

I could not but obſerve with a great deal of pleaſure the joy that appeared in the countenance of theſe ancient domeſtics upon my friend's arrival at his country-ſeat. Some of them could not refrain from tears at the ſight of their old maſter; every one of them preſſed forward to do ſomething for him, and ſeemed diſcouraged if they were not employed. At the ſame time the good old knight, with a mixture of the father and the maſter of the family, tempered the inquiries after his own affairs with ſeveral kind queſtions relating to themſelves. This humanity and good-nature engages every body to him, ſo that when he is pleaſant upon any of them, all his family are in good humour, and none ſo much as the perſon whom he diverts himſelf

himſelf with: on the contrary, if he coughs, or betrays any infirmity of old age, it is eaſy for a ſtander-by to obſerve a ſecret concern in the looks of all his ſervants.

My worthy friend has put me under the particular care of his butler, who is a very prudent man, and, as well as the reſt of his fellow-ſervants, wonderfully deſirous of pleaſing me, becauſe they have often heard their maſter talk of me as of his particular friend.

My chief companion, when Sir ROGER is diverting himſelf in the woods or the fields, is a very venerable man who is ever with Sir ROGER, and has lived at his houſe in the nature of a chaplain above thirty years. This gentleman is a perſon of good ſenſe and ſome learning, of a very regular life and obliging converſation: he heartily loves Sir ROGER, and knows that he is very much in the old knight's eſteem, ſo that he lives in the family rather as a relation than a dependent.

I have obſerved in ſeveral of my papers, that my friend Sir ROGER, amidſt all his good qualities, is ſomething of an humouriſt; and that his virtues as well as imperfections, are as it were tinged by a certain extravagance, which makes them particularly his, and diſtinguiſhes them from thoſe of other men. This caſt of mind, as it is generally very innocent in itſelf, ſo it renders his converſation highly agreeable, and more delightful than the ſame degree of ſenſe and virtue would appear in their common and ordinary colours. As I was walking with him

him laſt night, he aſked me how I liked the good man whom I have juſt now mentioned? and without ſtaying for my anſwer told me, that he was afraid of being inſulted with latin and greek at his own table; for which reaſon he deſired a particular friend of his at the univerſity to find him out a clergyman rather of plain ſenſe than much learning, of a good aſpect, a clear voice, a ſociable temper, and, if poſſible, a man that underſtood a little of back-gammon. My friend, ſays Sir ROGER, found me out this gentleman, who, beſides the endowments required of him, is, they tell me, a good ſcholar, though he does not ſhew it: I have given him the parſonage of the pariſh; and becauſe I know his value have ſettled upon him a good annuity for life. If he outlives me, he ſhall find that he was higher in my eſteem than perhaps he thinks he is. He has now been with me thirty years; and though he does not know I have taken notice of it, has never in all that time aſked any thing of me for himſelf, though he is every day ſolliciting me for ſomething in behalf of one or other of my tenants his pariſhioners. There has not been a law-ſuit in the pariſh ſince he has lived among them; if any diſpute ariſes they apply themſelves to him for the deciſion; if they do not acquieſce in his judgment, which I think never happened above once or twice at moſt, they appeal to me. At his firſt ſettling with me, I made him a preſent of all the good ſermons which have been printed in *Engliſh*, and only begged of him that

that every *Sunday* he would pronounce one of them in the pulpit. Accordingly, he has digeſted them into ſuch a ſeries, that they follow one another naturally, and make a continued ſyſtem of practical divinity.

As Sir ROGER was going on in his ſtory, the gentleman we were talking of came up to us; and upon the knight's aſking him who preached to-morrow, for it was *Saturday* night, told us, the Biſhop of St. *Aſaph* in the morning, and Dr. *South* in the afternoon. He then ſhewed us his liſt of preachers for the whole year, where I ſaw with a great deal of pleaſure Archbiſhop *Tillotſon*, Biſhop *Saunderſon*, Dr. *Barrow*, Dr. *Calamy*, with ſeveral living authors who have publiſhed diſcourſes of practical divinity. I no ſooner ſaw this venerable man in the pulpit, but I very much approved of my friends inſiſting upon the qualifications of a good aſpect and a clear voice; for I was ſo charmed with the gracefulneſs of his figure and delivery, as well as with the diſcourſes he pronounced, that I think I never paſſed any time more to my ſatisfaction. A ſermon repeated after this manner, is like the compoſition of a poet in the mouth of a graceful actor.

I could heartily wiſh that more of our country-clergy would follow this example; and inſtead of waſting their ſpirits in laborious compoſitions of their own, would endeavour after a handſome elocution, and all thoſe other talents that are proper to enforce what has been penned by greater maſters. This would not only

only be more eaſy to themſelves, but more edifying to the people. L

N° 107 Tueſday, July 3.

Æſopo ingentem ſtatuam poſuere Attici,
Servumque collocârunt æterna in baſi,
Patere honoris ſcirent ut cunctis viam.

PHÆDR. Epilog. l. 2.

The *Athenians* erected a large ſtatue to *Æſop*, and placed him, though a ſlave, on a laſting pedeſtal; to ſhew, that the way to honour lies open indifferently to all.

THE reception, manner of attendance, undiſturbed freedom and quiet, which I meet with here in the country, has confirmed me in the opinion I always had, that the general corruption of manners in ſervants is owing to the conduct of maſters. The aſpect of every one in the family carries ſo much ſatisfaction, that it appears he knows the happy lot which has befallen him in being a member of it. There is one particular which I have ſeldom ſeen but at Sir ROGER'S; it is uſual in all other places, that ſervants fly from the parts of the houſe through which their maſter is paſſing; on the contrary, here they induſtriouſly place themſelves in his way; and it is on both ſides, as it were, underſtood as a viſit,

viſit, when the ſervants appear without calling. This proceeds from the humane and equal temper of the man of the houſe, who alſo perfectly well knows how to enjoy a great eſtate, with ſuch œconomy as ever to be much beforehand. This makes his own mind untroubled, and conſequently unapt to vent peeviſh expreſſions, or give paſſionate or inconſiſtent orders to thoſe about him. Thus reſpect and love go together; and a certain chearfulneſs in performance of their duty is the particular diſtinction of the lower part of this family. When a ſervant is called before his maſter, he does not come with an expectation to hear himſelf rated for ſome trivial fault, threatened to be ſtripped or uſed with any other unbecoming language, which mean maſters often give to worthy ſervants; but it is often to know, what road he took that he came ſo readily back according to order; whether he paſſed by ſuch a ground, if the old man who rents it is in good health; or whether he gave Sir ROGER's love to him, or the like.

A man who preſerves a reſpect, founded on his benevolence to his dependents, lives rather like a prince than a maſter in his family; his orders are received as favours, rather than duties: and the diſtinction of approaching him is part of the reward for executing what is commanded by him.

There is another circumſtance in which my friend excels in his management, which is the manner of rewarding his ſervants: he has ever

ever been of opinion, that giving his caſt clothes to be worn by valets has a very ill effect upon little minds, and creates a ſilly ſenſe of equality between the parties, in perſons affected only with outward things. I have heard him often pleaſant on this occaſion, and deſcribe a young gentleman abuſing his man in that coat, which a month or two before was the moſt pleaſing diſtinction he was conſcious of in himſelf. He would turn his diſcourſe ſtill more pleaſantly upon the ladies bounties of this kind; and I have heard him ſay he knew a fine woman, who diſtributed rewards and puniſhments in giving becoming or unbecoming dreſſes to her maids.

But my good friend is above theſe little inſtances of good-will, in beſtowing only trifles on his ſervants; a good ſervant to him is ſure of having it in his choice very ſoon of being no ſervant at all. As I before obſerved, he is ſo good an huſband, and knows ſo thoroughly that the ſkill of the purſe is the cardinal virtue of this life; I ſay, he knows ſo well that frugality is the ſupport of generoſity; that he can often ſpare a large fine when a tenement falls, and give that ſettlement to a good ſervant who has a mind to go into the world, or make a ſtranger pay the fine to that ſervant, for his more comfortable maintenance, if he ſtays in his ſervice.

A man of honour and generoſity conſiders it would be miſerable to himſelf to have no will but that of another, though it were of the

the beſt perſon breathing, and for that reaſon goes on as faſt as he is able to put his ſervants into independent livelihoods. The greateſt part of Sir ROGER's eſtate is tenanted by perſons who have ſerved himſelf or his anceſtors. It was to me extremely pleaſant to obſerve the viſitants from ſeveral parts to welcome his arrival into the country; and all the difference that I could take notice of between the late ſervants who came to ſee him, and thoſe who ſtaid in the family, was that theſe latter were looked upon as finer gentlemen and better courtiers.

This manumiſſion and placing them in a way of livelihood, I look upon as only what is due to a good ſervant, which encouragement will make his ſucceſſor be as diligent, as humble, and as ready as he was. There is ſomething wonderful in the narrowneſs of thoſe minds, which can be pleaſed, and be barren of bounty to thoſe who pleaſe them.

One might, on this occaſion, recount the ſenſe that great perſons in all ages have had of the merit of their dependents, and the heroic ſervices which men have done their maſters in the extremity of their fortunes; and ſhewn to their undone patrons, that fortune was all the difference between them; but as I deſign this my ſpeculation only as a gentle admonition to thankleſs maſters, I ſhall not go out of the occurrences of common life, but aſſert it as a general obſervation, that I never ſaw, but in Sir ROGER's family, and one or

two more, good ſervants treated as they ought to be. Sir ROGER's kindneſs extends to their children's children, and this very morning he ſent his coachman's grandſon to prentice. I ſhall conclude this paper with an account of a picture in his gallery, where there are many which will deſerve my future obſervation.

At the very upper end of this handſome ſtructure I ſaw the portraiture of two young men ſtanding in a river, the one naked, the other in a livery. The perſon ſupported ſeemed half dead, but ſtill ſo much alive as to ſhew in his face exquiſite joy and love towards the other. I thought the fainting figure reſembled my friend Sir ROGER; and looking at the butler, who ſtood by me, for an account of it, he informed me that the perſon in the livery was a ſervant of Sir ROGER's, who ſtood on the ſhore while his maſter was ſwimming, and obſerving him taken with ſome ſudden illneſs, and ſink under water, jumped in and ſaved him. He told me Sir ROGER took off the dreſs he was in as ſoon as he came home, and by a great bounty at that time, followed by his favour ever ſince, had made him maſter of that pretty ſeat which we ſaw at a diſtance as we came to this houſe. I remembered indeed Sir ROGER ſaid there lived a very worthy gentleman, to whom he was highly obliged, without mentioning any thing further. Upon my looking a little diſſatisfied at ſome part of the picture, my attendant informed me that it was againſt Sir ROGER's will, and at the

earneſt requeſt of the gentleman himſelf, that he was drawn in the habit in which he had ſaved his maſter. R

N° 108 Wedneſday, July 4.

Gratis anhelans, multa agendo nihil agens.
PHÆDR. Fab. 5. l. 2.

Out of breath to no purpoſe, and very buſy about nothing.

AS I was yeſterday morning walking with Sir ROGER before his houſe, a country-fellow brought him a huge fiſh, which, he told him, Mr. *William Wimble* had caught that very morning; and that he preſented it, with his ſervice to him, and intended to come and dine with him. At the ſame time he delivered a letter, which my friend read to me as ſoon as the meſſenger left him.

'Sir ROGER,

'I Deſire you to accept of a Jack, which is 'the beſt I have caught this ſeaſon. I intend 'to come and ſtay with you a week, and ſee 'how the Perch bite in the *Black River*. I 'obſerved with ſome concern, the laſt time 'I ſaw you upon the bowling-green, that your 'whip wanted a laſh to it; I will bring half 'a dozen with me that I twiſted laſt week,

'which, I hope will ſerve you all the time 'you are in the country. I have not been out 'of the ſaddle for ſix days laſt paſt, having 'been at *Eton* with Sir *John*'s eldeſt ſon. He 'takes to his learning hugely. I am,

'Sir,

'Your humble ſervant,

'WILL WIMBLE.'

This extraordinary letter, and meſſage that accompanied it, made me very curious to know the character and quality of the gentleman who ſent them; which I found to be as follows. *Will Wimble* is younger brother to a baronet, and deſcended of the ancient family of the *Wimbles*. He is now between forty and fifty; but being bred to no buſineſs and born to no eſtate, he generally lives with his elder brother as ſuperintendant of his game. He hunts a pack of dogs better than any man in the country, and is very famous for finding out a hare. He is extremely well verſed in all the little handicrafts of an idle man: he makes a *May-fly* to a miracle; and furniſhes the whole country with angle-rods. As he is a good-natured officious fellow, and very much eſteemed upon account of his family, he is a welcome gueſt at every houſe, and keeps up a good correſpondence among all the gentlemen about him. He carries a tulip-root in his pocket from one to another, or exchanges a puppy between a couple of friends that live perhaps in the oppoſite ſides of the

county. *Will* is a particular favourite of all the young heirs, whom he frequently obliges with a net that he has weaved, or a ſetting-dog that he has *made* himſelf. He now and then preſents a pair of garters of his own knitting to their mothers or ſiſters; and raiſes a great deal of mirth among them, by inquiring as often as he meets them how they wear? Theſe gentleman-like manufactures and obliging little humours make *Will* the darling of the country.

Sir ROGER was proceeding in the character of him, when we ſaw him make up to us with two or three hazle-twigs in his hand that he had cut in Sir ROGER's woods as he came through them, in his way to the houſe. I was very much pleaſed to obſerve on one ſide the hearty and ſincere welcome with which Sir ROGER received him, and on the other, the ſecret joy which his gueſt diſcovered at ſight of the good old knight. After the firſt ſalutes were over, *Will* deſired Sir ROGER to lend him one of his ſervants to carry a ſett of ſhuttlecocks he had with him in a little box to a lady that lived about a mile off, to whom it ſeems he had promiſed ſuch a preſent for above this half year. Sir ROGER's back was no ſooner turned but honeſt *Will* began to tell me of a large cock-pheaſant that he had ſprung in one of the neighbouring woods, with two or three other adventures of the ſame nature. Odd and uncommon characters are the game that I look for, and moſt delight in; for which reaſon I

was as much pleaſed with the novelty of the perſon that talked to me, as he could be for his life with the ſpringing of the pheaſant, and therefore liſtened to him with more than ordinary attention.

In the midſt of this diſcourſe the bell rung to dinner, where the gentleman I have been ſpeaking of had the pleaſure of ſeeing the huge Jack, he had caught, ſerved up for the firſt diſh in a moſt ſumptuous manner. Upon our ſitting down to it he gave us a long account how he had hooked it, played with it, foiled it, and at length drew it out upon the bank, with ſeveral other particulars that laſted all the firſt courſe. A diſh of wild-fowl that came afterwards furniſhed converſation for the reſt of the dinner, which concluded with a late invention of *Will*'s for improving the quail-pipe.

Upon withdrawing into my room after dinner, I was ſecretly touched with compaſſion towards the honeſt gentleman that had dined with us; and could not but conſider with a great deal of concern, how ſo good an heart and ſuch buſy hands were wholly employed in trifles; that ſo much humanity ſhould be ſo little beneficial to others, and ſo much induſtry ſo little advantageous to himſelf. The ſame temper of mind and application to affairs might have recommended him to the public eſteem, and have raiſed his fortune in another ſtation of life. What good to his country or himſelf might not a trader or merchant have done with ſuch uſeful though ordinary qualifications?

Will

Will Wimble's is the caſe of many a younger brother of a great family, who had rather ſee their children ſtarve like gentlemen, than thrive in a trade or profeſſion that is beneath their quality. This humour fills ſeveral parts of *Europe* with pride and beggary. It is the happineſs of a trading nation, like ours, that the younger ſons, though uncapable of any liberal art or profeſſion, may be placed in ſuch a way of life, as may perhaps enable them to vie with the beſt of their family: accordingly we find ſeveral citizens that were launched into the world with narrow fortunes, riſing by an honeſt induſtry to greater eſtates than thoſe of their elder brothers. It is not improbable but *Will* was formerly tried at Divinity, Law, or Phyſic; and that finding his genius did not lie that way, his parents gave him up at length to his own inventions. But certainly, however improper he might have been for ſtudies of a higher nature, he was perfectly well turned for the occupations of trade and commerce. As I think this is a point which cannot be too much inculcated, I ſhall deſire my reader to compare what I have here written with what I have ſaid in my twenty-firſt ſpeculation. L

N° 109 Thurſday, July 5.

Abnormis ſapiens ——————

HOR. Sat. 2. l. 2. v. 3.

Of plain good ſenſe, untutor'd in the ſchools.

I WAS this morning walking in the gallery, when Sir ROGER entered at the end oppoſite to me, and advancing towards me, ſaid he was glad to meet me among his relations the DE COVERLEY's, and hoped I liked the converſation of ſo much good company, who were as ſilent as myſelf. I knew he alluded to the pictures, and as he is a gentleman who does not a little value himſelf upon his ancient deſcent, I expected he would give me ſome account of them. We were now arrived at the upper-end of the gallery, when the knight faced towards one of the pictures, and as we ſtood before it, he entered into the matter, after his blunt way of ſaying things, as they occur to his imagination, without regular introduction, or care to preſerve the appearance of chain of thought.

'It is, ſaid he, worth while to conſider 'the force of dreſs; and how the perſons of 'one age differ from thoſe of another, merely 'by that only. One may obſerve alſo, that 'the general faſhion of one age has been 'followed

'followed by one particular ſet of people in 'another, and by them preſerved from one 'generation to another. Thus the vaſt jetting 'coat and ſmall bonnet, which was the habit in '*Harry* the Seventh's time, is kept on in the 'yeomen of the guard; not without a good 'and politic view, becauſe they look a foot 'taller, and a foot and a half broader; beſides, 'that the cap leaves the face expanded, and 'conſequently more terrible, and fitter to ſtand 'at the entrance of palaces.

'This predeceſſor of ours, you ſee, is dreſſed 'after this manner, and his cheeks would be 'no larger than mine, were he in a hat as I 'am. He was the laſt man that won a prize 'in the tilt-yard, which is now a common 'ſtreet before *Whitehall*. You ſee the broken 'lance that lies there by his right foot; he 'ſhivered that lance of his adverſary all to pieces; 'and bearing himſelf, look you, Sir, in this 'manner, at the ſame time he came within 'the target of the gentleman who rode againſt 'him, and taking him with incredible force 'before him in the pommel of his ſaddle, he 'in that manner rid the turnament over, with 'an air that ſhewed he did it rather to perform 'the rule of the liſts, than expoſe his enemy; 'however, it appeared he knew how to make 'uſe of a victory, and with a gentle trot he 'marched up to a gallery where their miſtreſs 'ſat, for they were rivals, and let him down with 'laudable courteſy and pardonable inſolence.

'I do not know but it might be exactly where 'the coffee-houſe is now.

'You are to know this my anceſtor was not 'only of a military genius, but fit alſo for the 'arts of peace, for he played on the baſe-viol 'as well as any gentleman at court; you ſee 'where his viol hangs by his baſket hilt ſword. 'The action at the tilt-yard you may be ſure 'won the fair lady, who was a maid of ho-'nour, and the greateſt beauty of her time; 'here ſhe ſtands the next picture. You ſee, 'Sir, my great great great grandmother has 'on the new-faſhioned petticoat, except that 'the modern is gathered at the waſte; my 'grandmother appears as if ſhe ſtood in a large 'drum, whereas the ladies now walk as if 'they were in a go-cart. For all this lady 'was bred at court, ſhe became an excellent 'country-wife, ſhe brought ten children, and 'when I ſhew you the library, you ſhall ſee 'in her own hand, allowing for the difference 'of the language, the beſt receipt now in '*England* both for an haſty-pudding and a 'white-pot.

'If you pleaſe to fall back a little, becauſe 'it is neceſſary to look at the three next 'pictures at one view; theſe are three ſiſters. 'She on the right hand, who is ſo very beautiful, 'died a maid; the next to her ſtill handſomer, 'had the ſame fate, againſt her will; this 'homely thing in the middle had both their 'portions added to her own, and was ſtolen 'by a neighbouring gentleman, a man of

'ſtratagem

'ſtratagem and reſolution, for he poiſoned three 'maſtiffs to come at her, and knocked down 'two deer-ſtealers in carrying her off. Miſ-'fortunes happen in all families: the theft 'of this romp and ſo much money, was no 'great matter to our eſtate. But the next heir 'that poſſeſſed it was this ſoft gentleman, whom 'you ſee there: obſerve the ſmall buttons, 'the little boots, the laces, the ſlaſhes about 'his clothes, and above all the poſture he is 'drawn in, which to be ſure was his own 'chooſing; you ſee he ſits with one hand on 'a deſk writing and looking as it were another 'way, like an eaſy writer, or a ſonneteer: He 'was one of thoſe that had too much wit to 'know how to live in the world; he was a 'man of no juſtice, but great good manners; 'he ruined every body that had any thing to 'do with him, but never ſaid a rude thing in 'his life; the moſt indolent perſon in the world, 'he would ſign a deed that paſſed away half 'his eſtate with his gloves on, but would not 'put on his hat before a lady if it were to 'ſave his country. He is ſaid to be the firſt 'that made love by ſqueezing the hand. He 'left the eſtate with ten thouſand pounds debt 'upon it, but however by all hands I have been 'informed that he was every way the fineſt 'gentleman in the world. That debt lay 'heavy on our houſe for one generation, but it 'was retrieved by a gift from that honeſt man 'you ſee there, a citizen of our name, but 'nothing at all akin to us. I know Sir ANDREW

'FREEPORT

'FREEPORT has ſaid behind my back, that this 'man was deſcended from one of the ten 'children of the maid of honour I ſhewed you 'above; but it was never made out. We 'winked at the thing indeed, becauſe money 'was wanting at that time.

Here I ſaw my friend a little embarraſſed, and turned my face to the next portraiture.

Sir ROGER went on with his account of the gallery in the following manner. 'This man,' pointing to him I looked at, 'I take to be 'the honour of our houſe. Sir HUMPHREY 'DE COVERLEY; he was in his dealings as 'punctual as a tradeſman, and as generous as 'a gentleman. He would have thought himſelf 'as much undone by breaking his word, as if 'it were to be followed by bankruptcy. He 'ſerved his country as knight of this ſhire to 'his dying day. He found it no eaſy matter 'to maintain an integrity in his words and 'actions, even in things that regarded the 'offices which were incumbent upon him, in 'the care of his own affairs and relations of 'life; and therefore dreaded, though he had 'great talents, to go into employments of ſtate, 'where he muſt be expoſed to the ſnares of 'ambition. Innocence of life and great ability 'were the diſtinguiſhing parts of his character; 'the latter, he had often obſerved, had led to 'the deſtruction of the former, and uſed fre-'quently to lament that great and good had 'not the ſame ſignification. He was an excellent 'huſbandman, but had reſolved not to exceed

'ſuch

'ſuch a degree of wealth; all above it he 'beſtowed in ſecret bounties many years after 'the ſum he aimed at for his own uſe was 'attained. Yet he did not ſlacken his induſtry, 'but to a decent old age ſpent the life and 'fortune which was ſuperfluous to himſelf, in 'the ſervice of his friends and neighbours.'

Here we were called to dinner, and Sir ROGER ended the diſcourſe of this gentleman, by telling me, as we followed the ſervant, that this his anceſtor was a brave man, and narrowly eſcaped being killed in the civil wars; 'for,' ſaid he, 'he was ſent out of the field upon a 'private meſſage, the day before the battle of '*Worceſter*.' The whim of narrowly eſcaping by having been within a day of danger, with other matters above-mentioned, mixed with good ſenſe, left me at a loſs whether I was more delighted with my friend's wiſdom, or ſimplicity. R

Friday,

N° 110 Friday, July 6.

Horror ubique animos, ſimul ipſa ſilentia terrent.
VIRG. Æn. 2. v. 755.

All things are full of horror and affright,
And dreadful ev'n the ſilence of the night.
DRYDEN.

AT a little diſtance from Sir ROGER'S houſe, among the ruins of an old abbey, there is a long walk of aged elms; which are ſhot up ſo very high, that when one paſſes under them, the rooks and crows that reſt upon the tops of them ſeem to be cawing in another region. I am very much delighted with this ſort of noiſe, which I conſider as a kind of natural prayer to that Being who ſupplies the wants of his whole creation, and who, in the beautiful language of the *Pſalms*, "feedeth the "young ravens that call upon him." I like this retirement the better, becauſe of an ill report it lies under of being haunted; for which reaſon, as I have been told in the family, no living creature ever walks in it beſides the chaplain. My good friend the butler deſired me with a very grave face not to venture myſelf in it after ſun-ſet, for that one of the footmen had been almoſt frighted out of his wits by a ſpirit that appeared to him in the ſhape of a black horſe without

without an head; to which he added, that about a month ago one of the maids coming home late that way with a pail of milk upon her head, heard ſuch a ruſtling among the buſhes that ſhe let it fall.

I was taking a walk in this place laſt night between the hours of nine and ten, and could not but fancy it one of the moſt proper ſcenes in the world for a ghoſt to appear in. The ruins of the abbey are ſcattered up and down on every ſide, and half covered with ivy and elder-buſhes, the harbours of ſeveral ſolitary birds which ſeldom make their appearance until the duſk of the evening. The place was formerly a church-yard, and has ſtill ſeveral marks in it of graves and burying-places. There is ſuch an echo among the old ruins and vaults, that if you ſtamp but a little louder than ordinary, you hear the ſound repeated. At the ſame time the walk of elms, with the croaking of the ravens which from time to time are heard from the tops of them, looks exceeding ſolemn and venerable. Theſe objects naturally raiſe ſerioufneſs and attention; and when night heightens the awfulneſs of the place, and pours out her ſupernumerary horrors upon every thing in it, I do not at all wonder that weak minds fill it with ſpectres and apparitions.

Mr. *Locke*, in his chapter of the aſſociation of ideas, has very curious remarks to ſhew how by the prejudice of education one idea often introduces into the mind a whole ſet that bear

bear no reſemblance to one another in the nature of things. Among ſeveral examples of this kind he produces the following inſtance. 'The ideas of goblins and ſprites have really 'no more to do with darkneſs than light: 'yet let but a fooliſh maid inculcate theſe 'often on the mind of a child, and raiſe them 'there together, poſſibly he ſhall never be 'able to ſeparate them again ſo long as he lives; 'but darkneſs ſhall ever afterwards bring with 'it thoſe frightful ideas, and they ſhall be ſo 'joined, that he can no more bear the one 'than the other.'

As I was walking in this ſolitude, where the duſk of the evening conſpired with ſo many other occaſions of terror, I obſerved a cow grazing not far from me, which an imagination that was apt to ſtartle might eaſily have conſtrued into a black horſe without an head; and I dare ſay the poor footman loſt his wits upon ſome ſuch trivial occaſion.

My friend Sir ROGER has often told me with a good deal of mirth, that at his firſt coming to his eſtate he found three parts of his houſe altogether uſeleſs; that the beſt room in it had the reputation of being haunted, and by that means was locked up; that noiſes had been heard in his long gallery, ſo that he could not get a ſervant to enter it after eight of the clock at night; that the door of one of his chambers was nailed up, becauſe there went a ſtory in the family that a butler had formerly hanged himſelf in it; and that his mother, who lived to a great

great age, had ſhut up half the rooms in the houſe, in which either her huſband, a ſon, or daughter had died. The knight ſeeing his habitation reduced to ſo ſmall a compaſs, and himſelf in a manner ſhut out of his own houſe, upon the death of his mother ordered all the apartments to be flung open, and exorciſed by his chaplain, who lay in every room one after another, and by that means diſſipated the fears which had ſo long reigned in the family.

I ſhould not have been thus particular upon theſe ridiculous horrors, did not I find them ſo very much prevail in all parts of the country. At the ſame time I think a perſon who is thus terrified with the imagination of ghoſts and ſpectres much more reaſonable than one who, contrary to the reports of all hiſtorians ſacred and profane, ancient and modern, and to the traditions of all nations, thinks the appearance of ſpirits fabulous and groundleſs. Could not I give myſelf up to this general teſtimony of mankind, I ſhould to the relations of particular perſons who are now living, and whom I cannot diſtruſt in other matters of fact. I might here add, that not only the hiſtorians, to whom we may join the poets, but likewiſe the philoſophers of antiquity have favoured this opinion. *Lucretius* himſelf, though by the courſe of his philoſophy he was obliged to maintain that the ſoul did not exiſt ſeparate from the body, makes no doubt of the reality of apparitions, and that men have often appeared after their death. This I think very remarkable; he was ſo preſſed with

with the matter of fact which he could not have the confidence to deny, that he was forced to account for it by one of the moſt abſurd unphiloſophical notions that ever was ſtarted. He tells us, that the ſurfaces of all bodies are perpetually flying off from their reſpective bodies, one after another; and that theſe ſurfaces or thin caſes that included each other whilſt they were joined in the body like the coats of an onion, are ſometimes ſeen entire when they are ſeparated from it; by which means we often behold the ſhapes and ſhadows of perſons who are either dead or abſent.

I ſhall diſmiſs this paper with a ſtory out of *Joſephus*, not ſo much for the ſake of the ſtory itſelf, as for the moral reflections with which the author concludes it, and which I ſhall here ſet down in his own words. '*Glaphyra*, the 'daughter of king *Archelaus*, after the death 'of her two firſt huſbands, being married to 'a third, who was brother to her firſt huſband, 'and ſo paſſionately in love with her that he 'turned off his former wife to make room 'for this marriage, had a very odd kind of 'dream. She fancied that ſhe ſaw her firſt 'huſband coming towards her, and that ſhe 'embraced him with great tenderneſs; when in 'the midſt of the pleaſure which ſhe expreſſed 'at the ſight of him, he reproached her after 'the following manner: *Glaphyra*, ſays he, 'thou haſt made good the old ſaying, that 'women are not to be truſted. Was not I 'the huſband of thy virginity? Have I not

'children by thee? How couldſt thou forget
'our loves ſo far as to enter into a ſecond
'marriage, and after that into a third, nay to
'take for thy huſband a man who has ſo ſhame-
'fully crept into the bed of his brother?
'However, for the ſake of our paſſed loves, I
'ſhall free thee from thy preſent reproach,
'and make thee mine for ever. *Glaphyra*
'told this dream to ſeveral women of her
'acquaintance, and died ſoon after. I thought
'this ſtory might not be impertinent in this place,
'wherein I ſpeak of thoſe kings: beſides that
'the example deſerves to be taken notice of as
'it contains a moſt certain proof of the immor-
'tality of the ſoul, and of Divine Providence.
'If any man thinks theſe facts incredible, let
'him enjoy his own opinion to himſelf, but
'let him not endeavour to diſturb the belief of
'others, who by inſtances of this nature are
'excited to the ſtudy of virtue.' L

N° 111 Saturday, July 7.

——*Inter ſilvas Academi quærere verum.*
HOR. Ep. 2. l. 2. v. 45.

To ſearch for truth in Academic groves.

THE courſe of my laſt ſpeculation led me inſenſibly into a ſubject upon which I always meditate with great delight, I mean the immortality of the ſoul. I was yeſter-

day walking alone in one of my friend's woods, and loſt myſelf in it very agreeably, as I was running over in my mind the ſeveral arguments that eſtabliſh this great point, which is the baſis of morality, and the ſource of all the pleaſing hopes and ſecret joys that can ariſe in the heart of a reaſonable creature. I conſidered thoſe ſeveral proofs, drawn;

Firſt, From the nature of the ſoul itſelf, and particularly its immateriality; which, though not abſolutely neceſſary to the eternity of its duration, has, I think, been evinced to almoſt a demonſtration.

Secondly, From its paſſions and ſentiments, as particularly from its love of exiſtence, its horror of annihilation, and its hopes of immortality, with that ſecret ſatisfaction which it finds in the practice of virtue, and that uneaſineſs which follows in it upon the commiſſion of vice.

Thirdly, From the nature of the ſupreme Being, whoſe juſtice, goodneſs, wiſdom and veracity are all concerned in this point.

But among theſe and other excellent arguments for the immortality of the ſoul, there is one drawn from the perpetual progreſs of the ſoul to its perfection without a poſſibility of ever arriving at it; which is a hint that I do not remember to have ſeen opened and improved by others who have written on this ſubject, though it ſeems to me to carry a great weight with it. How can it enter into the thoughts

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of man, that the ſoul, which is capable of ſuch immenſe perfections, and of receiving new improvements to all eternity, ſhall fall away into nothing almoſt as ſoon as it is created? Are ſuch abilities made for no purpoſe? A brute arrives at a point of perfection that he can never paſs; in a few years he has all the endowments he is capable of; and were he to live ten thouſand more, would be the ſame thing he is at preſent. Were a human ſoul thus at a ſtand in her accompliſhments, were her faculties to be full blown, and incapable of farther enlargements, I could imagine it might fall away inſenſibly, and drop at once into a ſtate of annihilation. But can we believe a thinking being that is in a perpetual progreſs of improvements, and travelling on from perfection to perfection, after having juſt looked abroad into the works of its creator, and made a few diſcoveries of his infinite goodneſs, wiſdom and power, muſt periſh at her firſt ſetting out, and in the very beginning of her inquiries?

A man, conſidered in his preſent ſtate, ſeems only ſent into the world to propagate his kind. He provides himſelf with a ſucceſſor, and immediately quits his poſt to make room for him.

——— ——— ——— ——— ——— *Hæres*
Hæredem alterius, velut unda ſupervenit undam.
HOR. Ep. 2. l. 2. v. 175.

'——— Heir crouds heir, as in a rolling flood
'Wave urges wave.'
CREECH.

He does not ſeem born to enjoy life, but to deliver it down to others. This is not ſurprizing to conſider in animals, which are formed for our uſe, and can finiſh their buſineſs in a ſhort life. The ſilk-worm, after having ſpun her taſk, lays her eggs and dies. But a man can never have taken in his full meaſure of knowledge, has not time to ſubdue his paſſions, eſtabliſh his ſoul in virtue, and come up to the perfection of his nature, before he is hurried off the ſtage. Would an infinitely wiſe Being make ſuch glorious creatures for ſo mean a purpoſe? Can he delight in the production of ſuch abortive intelligences, ſuch ſhort-lived reaſonable beings? Would he give us talents that are not to be exerted? Capacities that are never to be gratified? How can we find that wiſdom which ſhines through all his works, in the formation of man, without looking on this world as only a nurſery for the next, and believing that the ſeveral generations of rational creatures, which riſe up and diſappear in ſuch quick ſucceſſions, are only to receive their firſt rudiments of exiſtence here, and afterwards to be tranſplanted into a more friendly climate, where they may ſpread and flouriſh to all eternity?

There is not, in my opinion, a more pleaſing and triumphant conſideration in religion than this of the perpetual progreſs which the ſoul makes towards the perfection of its nature, without ever arriving at a period in it. To look upon the ſoul as going on from ſtrength to ſtrength; to conſider that ſhe is to ſhine for ever

ever with new acceſſions of glory, and brighten to all eternity; that ſhe will be ſtill adding virtue to virtue, and knowledge to knowledge; carries in it ſomething wonderfully agreeable to that ambition which is natural to the mind of man. Nay, it muſt be a proſpect pleaſing to God himſelf, to ſee his creation for ever beautifying in his eyes, and drawing nearer to him, by greater degrees of reſemblance.

Methinks this ſingle conſideration, of the progreſs of a finite ſpirit to perfection, will be ſufficient to extinguiſh all envy in inferior natures, and all contempt in ſuperior. That cherubim, which now appears as a god to a human ſoul, knows very well that the period will come about in eternity, when the human ſoul ſhall be as perfect as he himſelf now is: nay, when ſhe ſhall look down upon that degree of perfection, as much as ſhe now falls ſhort of it. It is true the higher nature ſtill advances, and by that means preſerves his diſtance and ſuperiority in the ſcale of being; but he knows that, how high ſoever the ſtation is of which he ſtands poſſeſſed at preſent, the inferior nature will at length mount up to it, and ſhine forth in the ſame degree of glory.

With what aſtoniſhment and veneration may we look into our own ſouls, where there are ſuch hidden ſtores of virtue and knowledge, ſuch inexhauſted ſources of perfection? We know not yet what we ſhall be, nor will it ever enter into the heart of man to conceive the glory that will be always in reſerve for him. The ſoul,

conſidered with its creator, is like one of thoſe mathematical lines that may draw nearer to another for all eternity without a poſſibility of touching it: and can there be a thought ſo tranſporting, as to conſider ourſelves in theſe perpetual approaches to Him, who is not only the ſtandard of perfection but of happineſs! L

N° 112 Monday, July 9.

Ἀθανάτους μὲν πρῶτα θεοὺς, νομῳ ὡς διάκεισαι,
Τιμᾶ——— PYTHAG.

Firſt, in obedience to thy country's rites,
Worſhip th'immortal Gods.

I AM always very well pleaſed with a country *Sunday*, and think, if keeping holy the ſeventh day were only a human inſtitution, it would be the beſt method that could have been thought of for the poliſhing and civilizing of mankind. It is certain the country-people would ſoon degenerate into a kind of ſavages and barbarians, were there not ſuch frequent returns of a ſtated time, in which the whole village meet together with their beſt faces, and in their cleanlieſt habits, to converſe with one another upon indifferent ſubjects, hear their duties explained to them, and join together in adoration of the ſupreme Being. *Sunday* clears away the ruſt of the whole week, not only as it

it refreſhes in their minds the notions of religion, but as it puts both the ſexes upon appearing in their moſt agreeable forms, and exerting all ſuch qualities as are apt to give them a figure in the eye of the village. A country fellow diſtinguiſhes himſelf as much in the *church-yard*, as a citizen does upon the *'Change*, the whole pariſh-politics being generally diſcuſſed in that place either after ſermon or before the bell rings.

My friend Sir ROGER, being a good church-man, has beautified the inſide of his church with ſeveral texts of his own chooſing; he has likewiſe given a handſome pulpit-cloth, and railed in the communion-table at his own expence. He has often told me, that at his coming to his eſtate he found his pariſhioners very irregular; and that in order to make them kneel and join in the reſponſes, he gave every one of them a haſſoc and a common-prayer book; and at the ſame time employed an itinerant ſinging-maſter, who goes about the country for that purpoſe, to inſtruct them rightly in the tunes of the pſalms; upon which they now very much value themſelves, and indeed out-do moſt of the country churches that I have ever heard.

As Sir ROGER is landlord to the whole congregation, he keeps them in very good order, and will ſuffer nobody to ſleep in it beſides himſelf; for if by chance he has been ſurprized into a ſhort nap at ſermon, upon recovering out of it he ſtands up and looks

about him, and if he ſees any body elſe nodding, either wakes them himſelf, or ſends his ſervant to them. Several other of the old knight's particularities break out upon theſe occaſions: Sometimes he will be lengthening out a verſe in the ſinging-pſalms, half a minute after the reſt of the congregation have done with it; ſometimes, when he is pleaſed with the matter of his devotion, he pronounces *Amen* three or four times to the ſame prayer; and ſometimes ſtands up when every body elſe is upon their knees, to count the congregation, or ſee if any of his tenants are miſſing.

I was yeſterday very much ſurpriſed to hear my old friend, in the midſt of the ſervice, calling out to one *John Matthews* to mind what he was about, and not diſturb the congregation. This *John Matthews* it ſeems is remarkable for being an idle fellow, and at that time was kicking his heels for his diverſion. This authority of the knight, though exerted in that odd manner which accompanies him in all circumſtances of life, has a very good effect upon the pariſh, who are not polite enough to ſee any thing ridiculous in his behaviour; beſides that the general good ſenſe and worthineſs of his character makes his friends obſerve theſe little ſingularities as foils that rather ſet off than blemiſh his good qualities.

As ſoon as the ſermon is finiſhed, nobody preſumes to ſtir until Sir ROGER is gone out of the church. The knight walks down from

from his ſeat in the chancel between a double row of his tenants, that ſtand bowing to him on each ſide: and every now and then inquires how ſuch an one's wife, or mother, or ſon, or father do, whom he does not ſee at church; which is underſtood as a ſecret reprimand to the perſon that is abſent.

The chaplain has often told me, that upon a catechiſing-day, when Sir ROGER has been pleaſed with a boy that anſwers well, he has ordered a bible to be given him next day for his encouragement; and ſometimes accompanies it with a flitch of bacon to his mother. Sir ROGER has likewiſe added five pounds a year to the clerk's place; and that he may encourage the young fellows to make themſelves perfect in the church-ſervice, has promiſed upon the death of the preſent incumbent, who is very old, to beſtow it according to merit.

The fair underſtanding between Sir ROGER and his chaplain, and their mutual concurrence in doing good, is the more remarkable, becauſe the very next village is famous for the differences and contentions that riſe between the parſon and the 'ſquire, who live in a perpetual ſtate of war. The parſon is always preaching at the 'ſquire, and the 'ſquire to be revenged on the parſon never comes to church. The 'ſquire has made all his tenants atheiſts and tithe-ſtealers; while the parſon inſtructs them every *Sunday* in the dignity of his order, and inſinuates to them in almoſt every ſermon, that he is a better man than his patron. In ſhort, matters

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are come to ſuch an extremity, that the 'ſquire has not ſaid his prayers either in public or private this half year; and that the parſon threatens him, if he does not mend his manners, to pray for him in the face of the whole congregation.

Feuds of this nature, though too frequent in the country, are very fatal to the ordinary people; who are ſo uſed to be dazzled with riches, that they pay as much deference to the underſtanding of a man of an eſtate, as of a man of learning; and are very hardly brought to regard any truth, how important ſoever it may be, that is preached to them, when they know there are ſeveral men of five hundred a year who do not believe it. L

N° 113 Tueſday, July 10.

—— —— *Hærent infixi pectore vultus.*

VIRG. Æn. 4. v. 4.

Her looks were deep imprinted in his heart.

IN my firſt deſcription of the company in which I paſs moſt of my time, it may be remembered that I mentioned a great affliction which my friend Sir ROGER had met with in his youth; which was no leſs than a diſappointment in love. It happened this evening, that we fell into a very pleaſing walk at a diſtance

from his houſe; as ſoon as we came into it, 'It is, quoth the good old man, looking round 'him with a ſmile, very hard, that any part of 'my land ſhould be ſettled upon one who has 'uſed me ſo ill as the perverſe widow did; and yet 'I am ſure I could not ſee a ſprig of any bough 'of this whole walk of trees, but I ſhould 'reflect upon her and her ſeverity. She has cer-'tainly the fineſt hand of any woman in the 'world. You are to know this was the place 'wherein I uſed to muſe upon her; and by 'that cuſtom I can never come into it, but the 'ſame tender ſentiments revive in my mind, 'as if I had actually walked with that beautiful 'creature under theſe ſhades. I have been 'fool enough to carve her name on the bark 'of ſeveral of theſe trees; ſo unhappy is the 'condition of men in love, to attempt the re-'moving of their paſſions by the methods which 'ſerve only to imprint it deeper. She has 'certainly the fineſt hand of any woman in 'the world.'

Here followed a profound ſilence; and I was not diſpleaſed to obſerve my friend falling ſo naturally into a diſcourſe, which I had ever before taken notice he induſtriouſly avoided. After a very long pauſe he entered upon an account of this great circumſtance in his life, with an air which I thought raiſed my idea of him above what I had ever had before; and gave me the picture of that chearful mind of his, before it received that ſtroke which has

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ever ſince affected his words and actions. But he went on as follows.

'I came to my eſtate in my twenty-ſecond 'year, and reſolved to follow the ſteps of the 'moſt worthy of my anceſtors who have in- 'habited this ſpot of earth before me, in all 'the methods of hoſpitality and good neigh- 'bourhood, for the ſake of my fame; and in 'country ſports and recreations, for the ſake 'of my health. In my twenty-third year I 'was obliged to ſerve as ſheriff of the county; 'and in my ſervants, officers and whole equipage, 'indulged the pleaſure of a young man, who 'did not think ill of his own perſon, in taking 'that public occaſion of ſhewing my figure and 'behaviour to advantage. You may eaſily 'imagine to yourſelf what appearance I made, 'who am pretty tall, rid well, and was very 'well dreſſed, at the head of a whole county, 'with muſic before me, a feather in my hat, 'and my horſe well bitted. I can aſſure you 'I was not a little pleaſed with the kind looks 'and glances I had from all the balconies and 'windows as I rode to the hall where the 'aſſizes were held. But when I came there, 'a beautiful creature in a widow's habit ſat in 'court, to hear the event of a cauſe concerning 'her dower. This commanding creature, who 'was born for deſtruction of all who behold 'her, put on ſuch a reſignation in her coun- 'tenance, and bore the whiſpers of all around 'the court, with ſuch a pretty uneaſineſs, I 'warrant you, and then recovered herſelf from

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'one eye to another, until ſhe was perfectly 'confuſed by meeting ſomething ſo wiſtful in 'all ſhe encountered, that at laſt, with a 'murrain to her, ſhe caſt her bewitching eye 'upon me. I no ſooner met it, but I bowed 'like a great ſurpriſed booby; and knowing 'her cauſe to be the firſt which came on, I 'cried, like a captivated calf as I was, make 'way for the defendant's witneſſes. This 'ſudden partiality made all the county im-'mediately ſee the ſheriff alſo was become a 'ſlave to the fine widow. During the time 'her cauſe was upon trial, ſhe behaved herſelf, 'I warrant you, with ſuch a deep attention to 'her buſineſs, took opportunities to have little 'billets handed to her counſel, then would 'be in ſuch a pretty confuſion, occaſioned, 'you muſt know, by acting before ſo much 'company, that not only I but the whole court 'was prejudiced in her favour; and all that 'the next heir to her huſband had to urge, 'was thought ſo groundleſs and frivolous, that 'when it came to her counſel to reply, there 'was not half ſo much ſaid as every one beſides 'in the court thought he could have urged to 'her advantage. You muſt underſtand, Sir, this 'perverſe woman is one of thoſe unaccountable 'creatures, that ſecretly rejoice in the admiration 'of men, but indulge themſelves in no farther 'conſequences. Hence it is that ſhe has ever 'had a train of admirers, and ſhe removes from 'her ſlaves in town to thoſe in the country, 'according to the ſeaſons of the year. She is

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'a reading lady, and far gone in the pleaſures 'of friendſhip: ſhe is always accompanied by 'a confident, who is witneſs to her daily pro-'teſtations againſt our ſex, and conſequently 'a bar to her firſt ſteps towards love, upon the 'ſtrength of her own maxims and declarations.

'However, I muſt needs ſay this accom-'pliſhed miſtreſs of mine has diſtinguiſhed me 'above the reſt, and has been known to declare 'Sir ROGER DE COVERLEY was the tameſt 'and moſt humane of all the brutes in the 'country. I was told ſhe ſaid ſo, by one who 'thought he raillied me; but upon the ſtrength 'of this ſlender encouragement of being thought 'leaſt deteſtable, I made new liveries, new-'paired my coach-horſes, ſent them all to town 'to be bitted, and taught to throw their legs 'well, and move all together, before I pretended 'to croſs the country, and wait upon her. As 'ſoon as I thought my retinue ſuitable to the 'character of my fortune and youth, I ſet out 'from hence to make my addreſſes. The par-'ticular ſkill of this lady has ever been to 'inflame your wiſhes, and yet command reſpect. 'To make her miſtreſs of this art, ſhe has a 'greater ſhare of knowledge, wit and good 'ſenſe, than is uſual even among men of 'merit. Then ſhe is beautiful beyond the 'race of women. If you will not let her go on 'with a certain artifice with her eyes, and the 'ſkill of beauty, ſhe will arm herſelf with her 'real charms, and ſtrike you with admiration 'inſtead of deſire. It is certain that if you

'were

'were to behold the whole woman, there is 'that dignity in her aſpect, that compoſure in 'her motion, that complacency in her manner, 'that if her form makes you hope, her merit 'makes you fear. But then again, ſhe is ſuch 'a deſperate ſcholar, that no country-gentle-'man can approach her without being a jeſt. 'As I was going to tell you, when I came to 'her houſe I was admitted to her preſence with 'great civility; at the ſame time ſhe placed 'herſelf to be firſt ſeen by me in ſuch an attitude, 'as I think you call the poſture of a picture, 'that ſhe diſcovered new charms, and I at laſt 'came towards her with ſuch an awe as made 'me ſpeechleſs. This ſhe no ſooner obſerved 'but ſhe made her advantage of it, and began a 'diſcourſe to me concerning love and honour, 'as they both are followed by pretenders, and 'the real votaries to them. When ſhe diſcuſſed 'theſe points in a diſcourſe, which I verily be-'lieve was as learned as the beſt philoſopher 'in *Europe* could poſſibly make, ſhe aſked me 'whether ſhe was ſo happy as to fall in with 'my ſentiments on theſe important particulars? 'Her confident ſat by her, and upon my being 'in the laſt confuſion and ſilence, this malicious 'aid of hers turning to her ſays, I am very glad 'to obſerve Sir ROGER pauſes upon this ſubject, 'and ſeems reſolved to deliver all his ſentiments 'upon the matter when he pleaſes to ſpeak. 'They both kept their countenances, and after 'I had ſat half an hour meditating how to 'behave before ſuch profound caſuiſts, I roſe

'up

'up and took my leave. Chance has ſince 'that time thrown me very often in her way, 'and ſhe as often has directed a diſcourſe to me 'which I do not underſtand. This barbarity 'has kept me ever at a diſtance from the moſt 'beautiful object my eyes ever beheld. It is 'thus alſo ſhe deals with all mankind, and 'you muſt make love to her, as you would 'conquer the ſphinx, by poſing her. But were 'ſhe like other women, and that there were 'any talking to her, how conſtant muſt the 'pleaſure of that man be, who could converſe 'with a creature——But, after all, you may 'be ſure her heart is fixed on ſome one or 'other; and yet I have been credibly informed; 'but who can believe half that is ſaid! After 'ſhe had done ſpeaking to me, ſhe put her 'hand to her boſom and adjuſted her tucker. 'Then ſhe caſt her eyes a little down, upon my 'beholding her too earneſtly. They ſay ſhe 'ſings excellently: her voice in her ordinary 'ſpeech has ſomething in it inexpreſſibly ſweet. 'You muſt know I dined with her at a public 'table the day after I firſt ſaw her, and ſhe helped 'me to ſome tanſy in the eye of all the gen-'tlemen in the country: ſhe has certainly the 'fineſt hand of any woman in the world. I 'can aſſure you, Sir, were you to behold her, 'you would be in the ſame condition; for as 'her ſpeech is muſic, her form is angelic. 'But I find I grow irregular while I am talking 'of her; but indeed it would be ſtupidity to 'be unconcerned at ſuch perfection. Oh the

'excellent creature! ſhe is as inimitable to all 'women, as ſhe is inacceſſible to all men.'

I found my friend begin to rave, and inſenſibly led him towards the houſe, that we might be joined by ſome other company; and am convinced that the widow is the ſecret cauſe of all that inconſiſtency which appears in ſome parts of my friend's diſcourſe; though he has ſo much command of himſelf as not directly to mention her, yet according to that of *Martial*, which one knows not how to render into *Engliſh*, *dum tacet hanc loquitur*. I ſhall end this paper with that whole epigram, which repreſents with much humour my honeſt friend's condition.

Quidquid agit Rufus, nihil eſt, niſi Nævia Ruſo,
Si gaudet, ſi flet, ſi tacet, hanc loquitur:
Cœnat, propinat, poſcit, negat, annuit, una eſt
Nævia; ſi non ſit Nævia, mutus erit.
Scriberet heſternâ patri cùm luce ſalutem,
Nævia lux inquit, Nævia numen, ave.

Epig. 69. l. 1.

'Let *Rufus* weep, rejoice, ſtand, ſit, or walk,
'Still he can nothing but of *Nævia* talk;
'Let him eat, drink, aſk queſtions, or diſpute,
'Still he muſt ſpeak of *Nævia*, or be mute.
'He writ to his father, ending with this line,
'I am, my lovely *Nævia*, ever thine.' R

N° 114 Wedneſday, July 11.

——*Paupertatis pudor & fuga* ——

HOR. Ep. 18. l. 1. v. 24.

—— —— The dread of nothing more
Than to be thought neceſſitous and poor.

POOLY.

OECONOMY in our affairs has the ſame effect upon our fortunes which good breeding has upon our converſations. There is a pretending behaviour in both caſes, which, inſtead of making men eſteemed, renders them both miſerable and contemptible. We had yeſterday at Sir ROGER'S a ſet of country gentlemen who dined with him; and after dinner the glaſs was taken, by thoſe who pleaſed, pretty plentifully. Among others I obſerved a perſon of a tolerable good aſpect, who ſeemed to be more greedy of liquor than any of the company, and yet, methought, he did not taſte it with delight. As he grew warm, he was ſuſpicious of every thing that was ſaid; and as he advanced towards being fuddled, his humour grew worſe. At the ſame time his bitterneſs ſeemed to be rather an inward diſſatisfaction in his own mind, than any diſlike he had taken to the company. Upon hearing his name, I knew him to be a gentleman of a conſiderable fortune in this county, but greatly in

in debt. What gives the unhappy man this peeviſhneſs of ſpirit, is, that his eſtate is dipped, and is eating out with uſury; and yet he has not the heart to ſell any part of it. His proud ſtomach, at the coſt of reſtleſs nights, conſtant inquietudes, danger of affronts, and a thouſand nameleſs inconveniencies, preſerves this canker in his fortune, rather than it ſhall be ſaid he is a man of a fewer hundreds a year than he has been commonly reputed. Thus he endures the torment of poverty, to avoid the name of being leſs rich. If you go to his houſe you ſee great plenty; but ſerved in a manner that ſhews it is all unnatural, and that the maſter's mind is not at home. There is a certain waſte and careleſneſs in the air of every thing, and the whole appears but a covered indigence, a magnificent poverty. That neatneſs and chearfulneſs, which attends the table of him who lives within compaſs, is wanting, and exchanged for a libertine way of ſervice in all about him.

This gentleman's conduct, though a very common way of management, is as ridiculous as that officer's would be, who had but few men under his command, and ſhould take the charge of an extent of country rather than of a ſmall paſs. To pay for, perſonate, and keep in a man's hands, a greater eſtate than he really has, is of all others the moſt unpardonable vanity, and muſt in the end reduce the man who is guilty of it to diſhonour. Yet if we look round us in any county of *Great Britain*, we ſhall ſee many in this fatal error; if that

may be called by ſo ſoft a name, which proceeds from a falſe ſhame of appearing what they really are, when the contrary behaviour would in a ſhort time advance them to the condition which they pretend to.

Laertes has fifteen hundred pounds a year; which is mortgaged for ſix thouſand pounds; but it is impoſſible to convince him that if he ſold as much as would pay off that debt, he would ſave four ſhillings in the pound, which he gives for the vanity of being the reputed maſter of it. Yet if *Laertes* did this, he would, perhaps, be eaſier in his own fortune; but then *Irus*, a fellow of yeſterday, who has but twelve hundred a year, would be his equal. Rather than this ſhall be, *Laertes* goes on to bring well-born beggars into the world, and every twelvemonth charges his eſtate with at leaſt one year's rent more by the birth of a child.

Laertes and *Irus* are neighbours, whoſe way of living are an abomination to each other. *Irus* is moved by the fear of poverty, and *Laertes* by the ſhame of it. Though the motive of action is of ſo near affinity in both, and may be reſolved into this, "that to each of them "poverty is the greateſt of all evils," yet are their manners very widely different. Shame of poverty makes *Laertes* launch into unneceſſary equipage, vain expence, and laviſh entertainments; fear of poverty makes *Irus* allow himſelf only plain neceſſaries, appear without a ſervant, ſell his own corn, attend his labourers, and be himſelf a labourer. Shame of poverty makes

makes *Laertes* go every day a ſtep nearer to it: and fear of poverty ſtirs up *Irus* to make every day ſome further progreſs from it.

Theſe different motives produce the exceſſes which men are guilty of in the negligence of and proviſion for themſelves. Uſury, ſtock-jobbing, extortion and oppreſſion, have their ſeed in the dread of want; and vanity, riot and prodigality, from the ſhame of it: but both theſe exceſſes are infinitely below the purſuit of a reaſonable creature. After we have taken care to command ſo much as is neceſſary for maintaining ourſelves in the order of men ſuitable to our character, the care of ſuperfluities is a vice no leſs extravagant, than the neglect of neceſſaries would have been before.

Certain it is, that they are both out of nature, when ſhe is followed with reaſon and good ſenſe. It is from this reflection that I always read Mr. *Cowley* with the greateſt pleaſure: his magnanimity is as much above that of other conſiderable men, as his underſtanding; and it is a true diſtinguiſhing ſpirit in the elegant author who publiſhed his works, to dwell ſo much upon the temper of his mind and the moderation of his deſires: by this means he has rendered his friend as amiable as famous. That ſtate of life which bears the face of poverty with Mr. *Cowley's great Vulgar*, is admirably deſcribed; and it is no ſmall ſatisfaction to thoſe of the ſame turn of deſire, that he produces the authority of the wiſeſt men of the beſt age of the world, to ſtrengthen his opinion of the ordinary purſuits of mankind.

It would methinks be no ill maxim of life, if according to that anceſtor of Sir ROGER, whom I lately mentioned, every man would point to himſelf what ſum he would reſolve not to exceed. He might by this means cheat himſelf into a tranquillity on this ſide of that expectation, or convert what he ſhould get above it to nobler uſes than his own pleaſures or neceſſities. This temper of mind would exempt a man from an ignorant envy of reſtleſs men above him, and a more inexcuſable contempt of happy men below him. This would be ſailing by ſome compaſs, living with ſome deſign; but to be eternally bewildered in proſpects of future gain, and putting on unneceſſary armour againſt improbable blows of fortune, is a mechanic being which has not good ſenſe for its direction, but is carried on by a ſort of acquired inſtinct towards things below our conſideration and unworthy our eſteem. It is poſſible that the tranquillity I now enjoy at Sir ROGER's may have created in me this way of thinking, which is ſo abſtracted from the common reliſh of the world; but as I am now in a pleaſing arbour ſurrounded with a beautiful landſkip, I find no inclination ſo ſtrong as to continue in theſe manſions, ſo remote from the oſtentatious ſcenes of life; and am at this preſent writing philoſopher enough to conclude with Mr. *Cowley*;

'If e'er ambition did my fancy cheat,
'With any wiſh ſo mean as to be great;
'Continue, Heav'n, ſtill from me to remove
'The humble bleſſings of that life I love.' T

Thurſday,

N° 115 Thurſday, July 12.

——*Ut ſit mens ſana in corpore ſano.*

Juv. Sat. 10. v. 356.

A healthy body and a mind at eaſe.

BODILY labour is of two kinds, either that which a man ſubmits to for his livelihood, or that which he undergoes for his pleaſure. The latter of them generally changes the name of labour for that of exerciſe, but differs only from ordinary labour as it riſes from another motive.

A country life abounds in both theſe kinds of labour, and for that reaſon gives a man a greater ſtock of health, and conſequently a more perfect enjoyment of himſelf, than any other way of life. I conſider the body as a ſyſtem of tubes and glands, or to uſe a more ruſtic phraſe, a bundle of pipes and ſtrainers, fitted to one another after ſo wonderful a manner as to make a proper engine for the ſoul to work with. This deſcription does not only comprehend the bowels, bones, tendons, veins, nerves and arteries, but every muſcle and every ligature, which is a compoſition of fibres, that are ſo many imperceptible tubes or pipes interwoven on all ſides with inviſible glands or ſtrainers.

This general idea of a human body, without conſidering it in its niceties of anatomy, lets us ſee how abſolutely neceſſary labour is for the right preſervation of it. There muſt be frequent motions and agitations, to mix, digeſt, and ſeparate the juices contained in it, as well as to clear and cleanſe that infinitude of pipes and ſtrainers of which it is compoſed, and to give their ſolid parts a more firm and laſting tone. Labour or exerciſe ferments the humours, caſts them into their proper channels, throws off redundancies, and helps nature in thoſe ſecret diſtributions, without which the body cannot ſubſiſt in its vigour, nor the ſoul act with chearfulneſs.

I might here mention the effects which this has upon all the faculties of the mind, by keeping the underſtanding clear, the imagination untroubled, and refining thoſe ſpirits that are neceſſary for the proper exertion of our intellectual faculties, during the preſent laws of union between ſoul and body. It is to a neglect in this particular that we muſt aſcribe the ſpleen, which is ſo frequent in men of ſtudious and ſedentary tempers, as well as the vapours to which thoſe of the other ſex are ſo often ſubject.

Had not exerciſe been abſolutely neceſſary for our well-being, nature would not have made the body ſo proper for it, by giving ſuch an activity to the limbs, and ſuch a pliancy to every part as neceſſarily produce thoſe compreſſions, extenſions, contorſions, dilatations, and all other kinds of motions that are neceſſary for the preſervation of ſuch a ſyſtem of tubes and glands

as

as has been before mentioned. And that we might not want inducements to engage us in ſuch an exerciſe of the body as is proper for its welfare, it is ſo ordered that nothing valuable can be procured without it. Not to mention riches and honour, even food and raiment are not to be come at without the toil of the hands and ſweat of the brows. Providence furniſhes materials, but expects that we ſhould work them up ourſelves. The earth muſt be laboured before it gives its increaſe, and when it is forced into its ſeveral products, how many hands muſt they paſs through before they are fit for uſe? Manufactures, trade, and agriculture, naturally employ more than nineteen parts of the ſpecies in twenty; and as for thoſe who are not obliged to labour, by the condition in which they are born, they are more miſerable than the reſt of mankind, unleſs they indulge themſelves in that voluntary labour which goes by the name of exerciſe.

My friend Sir ROGER has been an indefatigable man of buſineſs of this kind, and has hung ſeveral parts of his houſe with the trophies of his former labours. The walls of his great hall are covered with the horns of ſeveral kinds of of deer that he has killed in the chace, which he thinks the moſt valuable furniture of his houſe, as they afford him frequent topics of diſcourſe, and ſhew that he has not been idle. At the lower end of the hall is a large otter's ſkin ſtuffed with hay, which his mother ordered to be hung up in that manner, and the knight looks

looks upon with great ſatisfaction, becauſe it ſeems he was but nine years old when his dog killed him. A little room adjoining to the hall is a kind of arſenal filled with guns of ſeveral ſizes and inventions, with which the knight has made great havoc in the woods, and deſtroyed many thouſands of pheaſants, partridges and woodcocks. His ſtable-doors are patched with noſes that belonged to foxes of the knight's own hunting down. Sir ROGER ſhewed me one of them that for diſtinction ſake has a braſs nail ſtruck through it, which coſt him about fifteen hours riding, carried him through half a dozen counties, killed him a brace of geldings, and loſt above half his dogs. This the knight looks upon as one of the greateſt exploits of his life. The perverſe widow, whom I have given ſome account of, was the death of ſeveral foxes; for Sir ROGER has told me that in the courſe of his amours he patched the weſtern door of his ſtable. Whenever the widow was cruel, the foxes were ſure to pay for it. In proportion as his paſſion for the widow abated and old age came on, he left off fox-hunting; but a hare is not yet ſafe that ſits within ten miles of his houſe.

There is no kind of exerciſe which I would ſo recommend to my readers of both ſexes as this of riding, as there is none which ſo much conduces to health, and is every way accommodated to the body, according to the idea which I have given of it. Doctor *Sydenham* is very laviſh in its praiſes; and if the *Engliſh* reader will ſee the

the mechanical effects of it deſcribed at length, he may find them in a book publiſhed not many years ſince, under the title of *Medicina Gymnaſtica*. For my own part, when I am in town, for want of theſe opportunities, I exerciſe myſelf an hour every morning upon a dumb bell that is placed in a corner of my room, and pleaſes me the more becauſe it does every thing I require of it in the moſt profound ſilence, My landlady and her daughters are ſo well acquainted with my hours of exerciſe, that they never come into my room to diſturb me whilſt I am ringing.

When I was ſome years younger than I am at preſent, I uſed to employ myſelf in a more laborious diverſion, which I learned from a *Latin* treatiſe of exerciſes, that is written with great erudition: it is there called the σκιομαχία, or the fighting with a man's own ſhadow, and conſiſts in the brandiſhing of two ſhort ſticks graſped in each hand, and loaden with plugs of lead at either end. This opens the cheſt, exerciſes the limbs, and gives a man all the pleaſure of boxing without the blows. I could wiſh that ſeveral learned men would lay out that time which they employ in controverſies and diſputes about nothing, in this method of fighting with their own ſhadows. It might conduce very much to evaporate the ſpleen, which makes them uneaſy to the public as well as to themſelves.

To conclude, as I am a compound of ſoul and body, I conſider myſelf as obliged to a double

double ſcheme of duties; and think I have not fulfilled the buſineſs of the day when I do not thus employ the one in labour and exerciſe, as well as the other in ſtudy and contemplation. L

N° 116 Friday, July 13.

——Vocat ingenti clamore Cithæron,
Taygetique canes ——

VIRG. Georg. 3. v. 43.

The echoing hills and chiding hounds invite.

THOSE who have ſearched into human nature obſerve that nothing ſo much ſhews the nobleneſs of the ſoul, as that its felicity conſiſts in action. Every man has ſuch an active principle in him, that he will find out ſomething to employ himſelf upon, in whatever place or ſtate of life he is poſted. I have heard of a gentleman who was under cloſe confinement in the *Baſtile* ſeven years; during which time he amuſed himſelf in ſcattering a few ſmall pins about his chamber, gathering them up again, and placing them in different figures on the arm of a great chair. He often told his friends afterwards, that unleſs he had found out this piece of exerciſe, he verily believed he ſhould have loſt his ſenſes.

After what has been ſaid, I need not inform my readers that Sir ROGER, with whoſe character I hope they are at preſent pretty well

well acquainted, has in his youth gone through the whole courſe of thoſe rural diverſions which the country abounds in; and which ſeem to be extremely well ſuited to that laborious induſtry a man may obſerve here in a far greater degree than in towns and cities. I have before hinted at ſome of my friend's exploits: he has in his youthful days taken forty coveys of partridges in a ſeaſon; and tired many a ſalmon with a line conſiſting but of a ſingle hair. The conſtant thanks and good wiſhes of the neighbourhood always attended him, on account of his remarkable enmity towards foxes; having deſtroyed more of thoſe vermin in one year, than it was thought the whole country could have produced. Indeed the knight does not ſcruple to own among his moſt intimate friends, that in order to eſtabliſh his reputation this way, he has ſecretly ſent for great numbers of them out of other counties, which he uſed to turn looſe about the country by night, that he might the better ſignalize himſelf in their deſtruction the next day. His hunting-horſes were the fineſt and beſt managed in all theſe parts: his tenants are ſtill full of the praiſes of a grey ſtone-horſe that unhappily ſtaked himſelf ſeveral years ſince, and was buried with great ſolemnity in the orchard.

Sir ROGER, being at preſent too old for fox-hunting, to keep himſelf in action, has diſpoſed of his beagles and got a pack of *Stop-Hounds*. What theſe want in ſpeed, he endeavours to make amends for by the deepneſs of

of their mouths and the variety of their notes, which are ſuited in ſuch manner to each other, that the whole cry makes up a complete conſort. He is ſo nice in this particular, that a gentleman having made him a preſent of a very fine hound the other day, the knight returned it by the ſervant with a great many expreſſions of civility; but deſired him to tell his maſter, that the dog he had ſent was indeed a moſt excellent *baſs*, but that at preſent he only wanted a *counter-tenor*. Could I believe my friend had ever read *Shakeſpear*, I ſhould certainly conclude he had taken the hint from *Theſeus* in the *Midſummer Night's Dream*.

'My hounds are bred out of the *Spartan* kind,
'So flu'd, ſo ſanded; and their heads are hung
'With ears that ſweep away the morning dew.
'Crook-knee'd and dew-lap'd like *Theſſalian* bulls,
'Slow in purſuit, but match'd in mouths like bells,
'Each under each; a cry more tuneable
'Was never hallow'd to, nor chear'd with horn.'

Sir ROGER is ſo keen at this ſport, that he has been out almoſt every day ſince I came down; and upon the chaplain's offering to lend me his eaſy pad, I was prevailed on yeſterday morning to make one of the company. I was extremely pleaſed, as we rid along, to obſerve the general benevolence of all the neighbourhood towards my friend. The farmers ſons thought themſelves happy if they could open a gate for the good old knight as he paſſed by; which he generally requited with a nod or a ſmile, and

and a kind inquiry after their fathers and uncles.

After we had rid about a mile from home, we came upon a large heath, and the ſportſmen began to beat. They had done ſo for ſome time, when, as I was at a little diſtance from the reſt of the company, I ſaw a hare pop out from a ſmall furze-brake almoſt under my horſe's feet. I marked the way ſhe took, which I endeavoured to make the company ſenſible of by extending my arm; but to no purpoſe, until Sir ROGER, who knows that none of my extraordinary motions are inſignificant, rode up to me, and aſked me 'if puſs was gone that 'way?' Upon my anſwering 'Yes,' he immediately called in the dogs, and put them upon the ſcent. As they were going off, I heard one of the country-fellows muttering to his companion, 'that it was a wonder they had 'not loſt all their ſport, for want of the ſilent 'gentleman's crying STOLE AWAY.'

This, with my averſion to leaping hedges, made me withdraw to a riſing ground, from whence I could have the pleaſure of the whole chace, without the fatigue of keeping in with the hounds. The hare immediately threw them above a mile behind her; but I was pleaſed to find, that inſtead of running ſtraight forwards, or in hunters language, 'flying the 'country,' as I was afraid ſhe might have done, ſhe wheeled about, and deſcribed a ſort of circle round the hill where I had taken my ſtation, in ſuch manner as gave me a very diſtinct view of

of the ſport. I could ſee her firſt paſs by, and the dogs ſome time afterwards unravelling the whole track ſhe had made, and following her through all her doubles. I was at the ſame time delighted in obſerving that deference which the reſt of the pack paid to each particular hound, according to the character he had acquired amongſt them: If they were at a fault, and an old hound of reputation opened but once, he was immediately followed by the whole cry; while a raw dog, or one who was a noted liar, might have yelped his heart out, without being taken notice of.

The hare now, after having ſquatted two or three times, and been put up again as often, came ſtill nearer to the place where ſhe was at firſt ſtarted. The dogs purſued her, and theſe were followed by the jolly knight, who rode upon a white gelding, encompaſſed by his tenants and ſervants, and cheering his hounds with all the gaiety of five and twenty. One of the ſportſmen rode up to me, and told me, that he was ſure the chace was almoſt at an end, becauſe the old dogs, which had hitherto lain behind, now headed the pack. The fellow was in the right. Our hare took a large field juſt under us, followed by the full cry in view. I muſt confeſs the brightneſs of the weather, the chearfulneſs of every thing around me, the chiding of the hounds, which was returned upon us in a double echo from two neighbouring hills, with the hollowing of the ſportſman, and the ſounding of the horn, lifted my ſpirits into a moſt

lively pleaſure, which I freely indulged becauſe I was ſure it was innocent. If I was under any concern, it was on the account of the poor hare, that was now quite ſpent, and almoſt within the reach of her enemies; when the huntſman getting forward threw down his pole before the dogs. They were now within eight yards of that game which they had been purſuing for almoſt as many hours; yet on the ſignal before-mentioned they all made a ſudden ſtand, and though they continued opening as much as before, durſt not once attempt to paſs beyond the pole. At the ſame time Sir ROGER rode forward, and alighting, took up the hare in his arms; which he ſoon delivered up to one of his ſervants with an order, if ſhe could be kept alive, to let her go in his great orchard; where it ſeems he has ſeveral of theſe priſoners of war, who live together in a very comfortable captivity. I was highly pleaſed to ſee the diſcipline of the pack, and the good nature of the knight, who could not find in his heart to murder a creature that had given him ſo much diverſion.

As we were returning home, I remembered that Monſieur *Paſchal* in his moſt excellent diſcourſe on the *Miſery of Man*, tells us, 'That 'all our endeavours after greatneſs, proceed from 'nothing but a deſire of being ſurrounded by 'a multitude of perſons and affairs that may 'hinder us from looking into ourſelves, which 'is a view we cannot bear.' He afterwards goes on to ſhew that our love of ſports comes

from the ſame reaſon, and is particularly ſevere upon HUNTING. 'What, ſays he, unleſs it 'be to drown thought, can make men throw 'away ſo much time and pains upon a ſilly 'animal, which they might buy cheaper in the 'market?' The foregoing reflection is certainly juſt, when a man ſuffers his whole mind to be drawn into his ſports, and altogether loſes himſelf in the woods; but does not affect thoſe who propoſe a far more laudable end for this exerciſe, I mean the preſervation of health, and keeping all the organs of the ſoul in a condition to execute her orders. Had that incomparable perſon, whom I laſt quoted, been a little more indulgent to himſelf in this point, the world might probably have enjoyed him much longer; whereas through too great an application to his ſtudies in his youth, he contracted that ill habit of body, which, after a tedious ſickneſs, carried him off in the fortieth year of his age; and the whole hiſtory we have of his life until that time, is but one continued account of the behaviour of a noble ſoul ſtruggling under innumerable pains and diſtempers.

For my own part, I intend to hunt twice a week during my ſtay with Sir ROGER; and ſhall preſcribe the moderate uſe of this exerciſe to all my country friends, as the beſt kind of phyſic for mending a bad conſtitution, and preſerving a good one.

I cannot do this better than in the following lines out of Mr. *Dryden*.

'The

'The firſt phyſicians by debauch were made;
'Exceſs began, and ſloth ſuſtains the trade.
'By chace our long-liv'd fathers earn'd their food;
'Toil ſtrung the nerves, and purify'd the blood;
'But we their ſons, a pamper'd race of men,
'Are dwindled down to threeſcore years and ten.
'Better to hunt in fields for health unbought,
'Than fee the doctor for a nauſeous draught.
'The wiſe for cure on exerciſe depend;
'God never made his work for man to mend.' X

N° 117 Saturday, July 14.

—— *Ipſi ſibi ſomnia fingunt.*
VIRG. Ecl. 8. v. 108.

Their own imaginations they deceive.

THERE are ſome opinions in which a man ſhould ſtand neuter, without engaging his aſſent to one ſide or the other. Such a hovering faith as this, which refuſes to ſettle upon any determination, is abſolutely neceſſary in a mind that is careful to avoid errors and prepoſſeſſions. When the arguments preſs equally on both ſides in matters that are indifferent to us, the ſafeſt method is to give up ourſelves to neither.

It is with this temper of mind that I conſider the ſubject of witchcraft. When I hear the relations that are made from all parts of the world, not only from *Norway* and *Lapland*,

from the *Eaſt* and *Weſt-Indies*, but from every particular nation in *Europe*, I cannot forbear thinking that there is ſuch an intercourſe and commerce with evil ſpirits, as that which we expreſs by the name of witchcraft. But when I conſider that the ignorant and credulous parts of the world abound moſt in theſe relations, and that the perſons among us, who are ſuppoſed to engage in ſuch an infernal commerce, are people of a weak underſtanding and crazed imagination, and at the ſame time reflect upon the many impoſtures and deluſions of this nature that have been detected in all ages, I endeavour to ſuſpend my belief until I hear more certain accounts than any which have yet come to my knowledge. In ſhort, when I conſider the queſtion, whether there are ſuch perſons in the world as thoſe we call witches, my mind is divided between the two oppoſite opinions; or rather, to ſpeak my thoughts freely, I believe in general that there is, and has been ſuch a thing as witchcraft; but at the ſame time can give no credit to any particular inſtance of it.

I am engaged in this ſpeculation, by ſome occurrences that I met with yeſterday, which I ſhall give my reader an account of at large. As I was walking with my friend Sir ROGER by the ſide of one of his woods, an old woman applied herſelf to me for my charity. Her dreſs and figure put me in mind of the following deſcription in *Otway*.

'In

'In a cloſe lane as I purſu'd my journey,
'I ſpy'd a wrinkled *Hag*, with age grown double,
'Picking dry ſticks, and mumbling to herſelf.
'Her eyes with ſcalding rheum were gall'd and red;
'Cold palſy ſhook her head; her hands ſeem'd wither'd;
'And on her crooked ſhoulders had ſhe wrapp'd
'The tatter'd remnants of an old ſtrip'd hanging,
'Which ſerv'd to keep her carcaſe from the cold;
'So there was nothing of a piece about her.
'Her lower weeds were all o'er coarſly patch'd
'With diff'rent colour'd rags, black, red, white, yellow,
'And ſeem'd to ſpeak variety of wretchedneſs.'

As I was muſing on this deſcription, and comparing it with the object before me, the knight told me, that this very old woman had the reputation of a witch all over the country, that her lips were obſerved to be always in motion, and that there was not a ſwitch about her houſe which her neighbours did not believe had carried her ſeveral hundreds of miles. If ſhe chanced to ſtumble, they always found ſticks or ſtraws that lay in the figure of a croſs before her. If ſhe made any miſtake at church, and cryed *Amen* in a wrong place, they never failed to conclude that ſhe was ſaying her prayers backwards. There was not a maid in the pariſh that would take a pin of her, though ſhe ſhould offer a bag of money with it. She goes by the name of *Moll White*, and has made the country ring with ſeveral imaginary exploits which are palmed upon her. If the dairy-maid does not make her butter come ſo ſoon as ſhe ſhould have it, *Moll White* is at the bottom of

the churn. If a horſe ſweats in the ſtable, *Moll White* has been upon his back. If a hare makes an unexpected eſcape from the hounds, the huntſman curſes *Moll White*. Nay, ſays Sir ROGER, I have known the maſter of the pack upon ſuch an occaſion, ſend one of his ſervants to ſee if *Moll White* had been out that morning.

This account raiſed my curioſity ſo far, that I begged my friend Sir ROGER to go with me into her hovel, which ſtood in a ſolitary corner under the ſide of the wood. Upon our firſt entering Sir ROGER winked to me, and pointed at ſomething that ſtood behind the door, which, upon looking that way, I found to be an old broomſtaff. At the ſame time he whiſpered me in the ear to take notice of a tabby cat that ſat in the chimney-corner, which, as the old knight told me, lay under as bad a report as *Moll White* herſelf; for beſides that *Moll* is ſaid often to accompany her in the ſame ſhape, the cat is reported to have ſpoken twice or thrice in her life, and to have played ſeveral pranks above the capacity of an ordinary cat.

I was ſecretly concerned to ſee human nature in ſo much wretchedneſs and diſgrace, but at the ſame time could not forbear ſmiling to hear Sir ROGER, who is a little puzzled about the old woman, adviſing her as a juſtice of peace to avoid all communication with the devil, and never to hurt any of her neighbour's cattle. We concluded our viſit with a bounty, which was very acceptable.

In

In our return home Sir ROGER told me, that old *Moll* had been often brought before him for making children ſpit pins, and giving maids the night-mare; and that the country people would be toſſing her into a pond and trying experiments with her every day, if it was not for him and his chaplain.

I have ſince found upon inquiry, that Sir ROGER was ſeveral times ſtaggered with the reports that had been brought him concerning this old woman, and would frequently have bound her over to the county-ſeſſions, had not his chaplain with much ado perſuaded him to the contrary.

I have been the more particular in this account, becauſe I hear there is ſcarce a village in *England* that has not a *Moll White* in it. When an old woman begins to dote, and grow chargeable to a pariſh, ſhe is generally turned into a witch, and fills the whole country with extravagant fancies, imaginary diſtempers and terrifying dreams. In the mean time, the poor wretch that is the innocent occaſion of ſo many evils begins to be frighted at herſelf, and ſometimes confeſſes ſecret commerce and familiarities that her imagination forms in a delirious old age. This frequently cuts off charity from the greateſt objects of compaſſion, and inſpires people with a malevolence towards thoſe poor decrepid parts of our ſpecies, in whom human nature is defaced by infirmity and dotage. L

N° 118 Monday, July 16.

——*Hæret lateri lethalis arundo.*

VIRG. Æn. 4. v. 73.

——— ——— ———The fatal dart
Sticks in his ſide, and rankles in his heart.

DRYDEN.

THIS agreeable ſeat is ſurrounded with ſo many pleaſing walks, which are ſtruck out of a wood, in the midſt of which the houſe ſtands, that one can hardly ever be weary of rambling from one labyrinth of delight to another. To one uſed to live in a city the charms of the country are ſo exquiſite, that the mind is loſt in a certain tranſport which raiſes us above ordinary life, and is yet not ſtrong enough to be inconſiſtent with tranquillity. This ſtate of mind was I in, raviſhed with the murmur of waters, the whiſper of breezes, the ſinging of birds; and whether I looked up to the heavens, down on the earth, or turned on the proſpects around me, ſtill ſtruck with new ſenſe of pleaſure; when I found by the voice of my friend, who walked by me, that we had inſenſibly ſtrolled into the grove ſacred to the widow. This woman, ſays he, is of all others the moſt unintelligible; ſhe either deſigns to marry, or ſhe does not. What is the moſt perplexing of all, is, that ſhe doth not

not either ſay to her lovers ſhe has any reſolution againſt that condition of life in general, or that ſhe baniſhes them; but conſcious of her own merit, ſhe permits their addreſſes, without fear of any ill conſequence, or want of reſpect, from their rage or deſpair. She has that in her aſpect, againſt which it is impoſſible to offend. A man whoſe thoughts are conſtantly bent upon ſo agreeable an object, muſt be excuſed if the ordinary occurrences in converſation are below his attention. I call her indeed perverſe, but, alas! why do I call her ſo? Becauſe her ſuperior merit is ſuch, that I cannot approach her without awe, that my heart is checked by too much eſteem; I am angry that her charms are not more acceſſible, that I am more inclined to worſhip than ſalute her: how often have I wiſhed her unhappy that I might have an opportunity of ſerving her? and how often troubled in that very imagination, at giving her the pain of being obliged? Well, I have led a miſerable life in ſecret upon her account; but fancy ſhe would have condeſcended to have ſome regard for me, if it had not been for that watchful animal her confident.

Of all perſons under the ſun, continued he, calling me by my name, be ſure to ſet a mark upon confidents: they are of all people the moſt impertinent. What is moſt pleaſant to obſerve in them, is, that they aſſume to themſelves the merit of the perſons whom they have in their cuſtody. *Oreſtilla* is a great fortune, and in wonderful danger of ſurpriſes, therefore full of

ſuſpicions

ſuſpicions of the leaſt indifferent thing, particularly careful of new acquaintance, and of growing too familiar with the old. *Themiſta*, her favourite-woman, is every whit as careful of whom ſhe ſpeaks to, and what ſhe ſays. Let the ward be a beauty, her confident ſhall treat you with an air of diſtance; let her be a fortune, and ſhe aſſumes the ſuſpicious behaviour of her friend and patroneſs. Thus it is that very many of our unmarried women of diſtinction, are to all intents and purpoſes married, except the conſideration of different ſexes. They are directly under the conduct of their whiſperer; and think they are in a ſtate of freedom, while they can prate with one of theſe attendants of all men in general, and ſtill avoid the man they moſt like. You do not ſee one heireſs in an hundred whoſe fate does not turn upon this circumſtance of chooſing a confident. Thus it is that the lady is addreſſed to, preſented and flattered, only by proxy, in her woman. In my caſe, how is it poſſible that——Sir ROGER was proceeding in his harangue, when we heard the voice of one ſpeaking very importunately, and repeating theſe words, 'What, not one ſmile?' We followed the ſound until we came to a cloſe thicket, on the other ſide of which we ſaw a young woman ſitting as it were in a perſonated ſullenneſs juſt over a tranſparent fountain. Oppoſite to her ſtood Mr. *William*, Sir ROGER's maſter of the game. The knight whiſpered me, 'Hiſt, 'theſe are lovers.' The huntſman looking earneſtly at the ſhadow of the young maiden in

in the ſtream, 'Oh thou dear picture, if thou 'couldeſt remain there in the abſence of that 'fair creature whom you repreſent in the water, 'how willingly could I ſtand here ſatisfied for 'ever, without troubling my dear *Betty* herſelf 'with any mention of her unfortunate *William*, 'whom ſhe is angry with: but alas! when ſhe 'pleaſes to be gone, thou wilt alſo vaniſh—— 'Yet let me talk to thee while thou doſt ſtay. 'Tell my deareſt *Betty* thou doſt not more 'depend upon her, than does her *William:* 'her abſence will make away with me as well 'as thee. If ſhe offers to remove thee, I will 'jump into theſe waves to lay hold on thee; 'herſelf, her own dear perſon, I muſt never 'embrace again.——Still do you hear me with-'out one ſmile——It is too much to bear——' He had no ſooner ſpoke theſe words, but he made an offer of throwing himſelf into the water: at which his miſtreſs ſtarted up, and at the next inſtant he jumped acroſs the fountain and met her in an embrace. She half recovering from her fright, ſaid in the moſt charming voice imaginable, and with a tone of complaint, "I "thought how well you would drown yourſelf. "No, no, you will not drown yourſelf until "you have taken leave of *Suſan Holiday*." The huntſman, with a tenderneſs that ſpoke the moſt paſſionate love, and with his cheek cloſe to hers, whiſpered the ſofteſt vows of fidelity in her ear, and cried, 'Do not, my dear, 'believe a word *Kate Willow* ſays; ſhe is 'ſpiteful and makes ſtories, becauſe ſhe loves

'to

'to hear me talk to herſelf for your ſake.' Look you there, quoth Sir ROGER, do you ſee there, all miſchief comes from confidents! But let us not interrupt them; the maid is honeſt, and the man dares not be otherwiſe, for he knows I loved her father; I will interpoſe in this matter, and haſten the wedding. *Kate Willow* is a witty miſchievous wench in the neighbourhood, who was a beauty; and makes me hope I ſhall ſee the perverſe widow in her condition. She was ſo flippant with her anſwers to all the honeſt fellows that came near her, and ſo very vain of her beauty, that ſhe has valued herſelf upon her charms until they are ceaſed. She therefore now makes it her buſineſs to prevent other young women from being more diſcreet than ſhe was herſelf; however, the ſaucy thing ſaid the other day well enough, 'Sir ROGER 'and I muſt make a match, for we are both 'deſpiſed by thoſe we loved:' the huſſy has a great deal of power wherever ſhe comes, and has her ſhare of cunning.

However, when I reflect upon this woman, I do not know whether in the main I am the worſe for having loved her: whenever ſhe is recalled to my imagination my youth returns, and I feel a forgotten warmth in my veins. This affliction in my life has ſtreaked all my conduct with a ſoftneſs, of which I ſhould otherwiſe have been incapable. It is, owing, perhaps, to this dear image in my heart, that I am apt to relent, that I eaſily forgive, and that many deſirable things are grown into my temper, which I ſhould not

not have arrived at by better motives than the thought of being one day hers. I am pretty well ſatisfied ſuch a paſſion as I have had is never well cured; and between you and me, I am often apt to imagine it has had ſome whimſical effect upon my brain; for I frequently find, that in my moſt ſerious diſcourſe I let fall ſome comical familiarity of ſpeech or odd phraſe that makes the company laugh: however, I cannot but allow ſhe is a moſt excellent woman. When ſhe is in the country I warrant ſhe does not run into dairies, but reads upon the nature of plants; ſhe has a glaſs bee-hive, and comes into the garden out of books to ſee them work, and obſerve the policies of their commonwealth. She underſtands every thing. I would give ten pounds to hear her argue with my friend Sir ANDREW FREEPORT about trade. No, no, for all ſhe looks ſo innocent as it were, take my word for it ſhe is no fool. T

Tueſday,

N° 119 Tueſday, July 17.

Urbem quam dicunt Romam, Melibœe, putavi
Stultus ego huic noſtræ ſimilem——

VIRG. Ec. 1. v. 20.

Fool that I was, I thought imperial *Rome*
Like *Mantua.* DRYDEN.

THE firſt and moſt obvious reflections which ariſe in a man who changes the city for the country, are upon the different manners of the people whom he meets with in thoſe two different ſcenes of life. By manners I do not mean morals, but behaviour and good-breeding, as they ſhew themſelves in the town and in the country.

And here, in the firſt place, I muſt obſerve a very great revolution that has happened in this article of good-breeding. Several obliging deferences, condeſcenſions and ſubmiſſions, with many outward forms and ceremonies that accompany them, were firſt of all brought up among the politer part of mankind, who lived in courts and cities, and diſtinguiſhed themſelves from the ruſtic part of the ſpecies, who on all occaſions acted bluntly and naturally, by ſuch a mutual complaiſance and intercourſe of civilities. Theſe forms of converſation by degrees multiplied and grew troubleſome; the modiſh world found

too

too great a conſtraint in them, and have therefore thrown moſt of them aſide. Converſation, like the *Romiſh* religion, was ſo encumbered with ſhow and ceremony, that it ſtood in need of a reformation to retrench its ſuperfluities, and reſtore it to its natural good ſenſe and beauty. At preſent therefore an unconſtrained carriage, and a certain openneſs of behaviour, are the height of good-breeding. The faſhionable world is grown free and eaſy; our manners ſit more looſe upon us: nothing is ſo modiſh as an agreeable negligence. In a word, good-breeding ſhews itſelf moſt, where to an ordinary eye it appears the leaſt.

If after this we look on the people of mode in the country, we find in them the manners of the laſt age. They have no ſooner fetched themſelves up to the faſhion of the polite world, but the town has dropped them, and are nearer to the firſt ſtate of nature than to thoſe refinements which formerly reigned in the court, and ſtill prevail in the country. One may know a man that never converſed in the world, by his exceſs of good-breeding. A polite country 'ſquire ſhall make you as many bows in half an hour, as would ſerve a courtier for a week. There is infinitely more to do about place and precedency in a meeting of juſtices wives, than in an aſſembly of dutcheſſes.

This rural politeneſs is very troubleſome to a man of my temper, who generally take the chair that is next me, and walk firſt or laſt, in the front or in the rear, as chance directs.

I have known my friend Sir ROGER's dinner almoſt cold before the company could adjuſt the ceremonial, and be prevailed upon to ſit down; and have heartily pitied my old friend, when I have ſeen him forced to pick and cull his gueſts, as they ſat at the ſeveral parts of his table, that he might drink their healths according to their reſpective ranks and qualities. Honeſt *Will Wimble*, who I ſhould have thought had been altogether uninfected with ceremony, gives me abundance of trouble in this particular. Though he has been fiſhing all the morning, he will not help himſelf at dinner until I am ſerved. When we are going out of the hall, he runs behind me; and laſt night, as we were walking in the fields, ſtopped ſhort at a ſtile until I came up to it, and upon my making ſigns to him to get over, told me, with a ſerious ſmile, that ſure I believed they had no manners in the country.

There has happened another revolution in the point of good-breeding, which relates to the converſation among men of mode, and which I cannot but look upon as very extraordinary. It was certainly one of the firſt diſtinctions of a well-bred man, to expreſs every thing that had the moſt remote appearance of being obſcene, in modeſt terms and diſtant phraſes; whilſt the clown, who had no ſuch delicacy of conception and expreſſion, clothed his ideas in thoſe plain homely terms that are the moſt obvious and natural. This kind of good-manners was perhaps carried to an exceſs, ſo as to make converſation too ſtiff, formal and preciſe; for

which reaſon, as hypocriſy in one age is generally followed by atheiſm in another, converſation is in a great meaſure relapſed into the firſt extreme; ſo that at preſent ſeveral of our men of the town, and particularly thoſe who have been poliſhed in *France*, make uſe of the moſt coarſe uncivilized words in our language, and utter themſelves often in ſuch a manner as a clown would bluſh to hear.

This infamous piece of good-breeding, which reigns among the coxcombs of the town, has not yet made its way into the country; and as it is impoſſible for ſuch an irrational way of converſation to laſt long among a people that make any profeſſion of religion, or ſhow of modeſty, if the country gentlemen get into it they will certainly be left in the lurch. Their good-breeding will come too late to them, and they will be thought a parcel of lewd clowns, while they fancy themſelves talking together like men of wit and pleaſure.

As the two points of good-breeding, which I have hitherto inſiſted upon, regard behaviour and converſation, there is a third which turns upon dreſs. In this too the country are very much behind-hand. The rural beaus are not yet got out of the faſhion that took place at the time of the revolution, but ride about the country in red coats and laced hats, while the women in many parts are ſtill trying to outvy one another in the height of their head-dreſſes.

But a friend of mine who is now upon the weſtern circuit, having promiſed to give me an account of the ſeveral modes and faſhions that prevail in the different parts of the nation through which he paſſes, I ſhall defer the enlarging upon this laſt topic until I have received a letter from him, which I expect every poſt. L

N° 120 Wedneſday, July 18.

——Equidem credo, quia ſit divinitus illis
Ingenium ——

VIRG. Georg. 1. v. 541.

I think their breaſts with heav'nly ſouls inſpir'd.
DRYDEN.

MY friend Sir ROGER is very often merry with me upon my paſſing ſo much of my time among his poultry. He has caught me twice or thrice looking after a bird's neſt, and ſeveral times ſitting an hour or two together near an hen and chickens. He tells me he believes I am perſonally acquainted with every fowl about his houſe; calls ſuch a particular cock my favourite, and frequently complains that his ducks and geeſe have more of my company than himſelf.

I muſt confeſs I am infinitely delighted with thoſe ſpeculations of nature which are to be made in a country-life; and as my reading has very much

much lain among books of natural hiſtory, I cannot forbear recollecting upon this occaſion the ſeveral remarks which I have met with in authors, and comparing them with what falls under my own obſervation: the arguments for providence drawn from the natural hiſtory of animals being in my opinion demonſtrative.

The make of every kind of animal is different from that of every other kind; and yet there is not the leaſt turn in the muſcles or twiſt in the fibres of any one, which does not render them more proper for that particular animal's way of life than any other caſt or texture of them would have been.

The moſt violent appetites in all creatures are luſt and hunger: the firſt is a perpetual call upon them to propagate their kind; the latter to preſerve themſelves.

It is aſtoniſhing to conſider the different degrees of care that deſcend from the parent to the young, ſo far as is abſolutely neceſſary for the leaving a poſterity. Some creatures caſt their eggs as chance directs them, and think of them no farther, as inſects and ſeveral kinds of fiſh; others, of a nicer frame, find out proper beds to depoſite them in, and there leave them; as the ſerpent, the crocodile, and oſtrich: others hatch their eggs and tend the birth, until it is able to ſhift for itſelf.

What can we call the principle which directs every different kind of bird to obſerve a particular plan in the ſtructure of its neſt, and direct all the ſame ſpecies to work after the ſame model?

It cannot be imitation; for though you hatch a crow under a hen, and never let it ſee any of the works of its own kind, the neſt it makes ſhall be the ſame, to the laying of a ſtick, with all the other neſts of the ſame ſpecies. It cannot be reaſon; for were animals indued with it to as great a degree as man, their buildings would be as different as ours, according to the different conveniencies that they would propoſe to themſelves.

Is it not remarkable, that the ſame temper of weather, which raiſes this genial warmth in animals, ſhould cover the trees with leaves, and the fields with graſs, for their ſecurity and concealment, and produce ſuch infinite ſwarms of inſects for the ſupport and ſuſtenance of their reſpective broods?

Is it not wonderful, that the love of the parent ſhould be ſo violent while it laſts, and that it ſhould laſt no longer than is neceſſary for the preſervation of the young?

The violence of this natural love is exemplified by a very barbarous experiment which I ſhall quote at length, as I find it in an excellent author, and hope my readers will pardon the mentioning ſuch an inſtance of cruelty, becauſe there is nothing can ſo effectually ſhew the ſtrength of that principle in animals of which I am here ſpeaking. 'A perſon who was 'well ſkilled in diſſections opened a bitch, and 'as ſhe lay in the moſt exquiſite tortures, 'offered her one of her young puppies, which 'ſhe immediately fell a licking; and for the

'time ſeemed inſenſible of her own pain; 'on the removal ſhe kept her eye fixt on 'it, and began a wailing ſort of cry, which 'ſeemed rather to proceed from the loſs of 'her young one, than the ſenſe of her own 'torments.'

But notwithſtanding this natural love in brutes is much more violent and intenſe than in rational creatures, Providence has taken care that it ſhould be no longer troubleſome to the parent than it is uſeful to the young; for ſo ſoon as the wants of the latter ceaſe, the mother withdraws her fondneſs, and leaves them to provide for themſelves; and what is a very remarkable circumſtance in this part of inſtinct, we find that the love of the parent may be lengthened out beyond its uſual time, if the preſervation of the ſpecies requires it; as we may ſee in birds that drive away their young as ſoon as they are able to get their livelihood, but continue to feed them if they are tied to the neſt, or confined within a cage, or by any other means appear to be out of a condition of ſupplying their own neceſſities.

This natural love is not obſerved in animals to aſcend from the young to the parent, which is not at all neceſſary for the continuance of the ſpecies; nor indeed in reaſonable creatures does it riſe in any proportion, as it ſpreads itſelf downwards; for in all family affection, we find protection granted and favours beſtowed, are greater motives to love and tenderneſs, than ſafety, benefits, or life received.

One would wonder to hear ſceptical men diſputing for the reaſon of animals, and telling us it is only our pride and prejudices that will not allow them the uſe of that faculty.

Reaſon ſhews itſelf in all occurrences of life; whereas the brute makes no diſcovery of ſuch a talent, but in what immediately regards his own preſervation, or the continuance of his ſpecies. Animals in their generation are wiſer than the ſons of men; but their wiſdom is confined to a few particulars, and lies in a very narrow compaſs. Take a brute out of his inſtinct, and you find him wholly deprived of underſtanding. To uſe an inſtance that comes often under obſervation.

With what caution does the hen provide herſelf a neſt in places unfrequented, and free from noiſe and diſturbance? When ſhe has laid her eggs in ſuch a manner that ſhe can cover them, what care does ſhe take in turning them frequently, that all parts may partake of the vital warmth? When ſhe leaves them, to provide for her neceſſary ſuſtenance, how punctually does ſhe return before they have time to cool, and become incapable of producing an animal? In the ſummer you ſee her giving herſelf greater freedoms, and quitting her care for above two hours together; but in winter, when the rigour of the ſeaſon would chill the principles of life, and deſtroy the young one, ſhe grows more aſſiduous in her attendance, and ſtays away but half the time. When the birth approaches, with how much nicety and attention does ſhe help

help the chick to break its priſon? Not to take notice of her covering it from the injuries of the weather, providing it proper nouriſhment, and teaching it to help itſelf; nor to mention her forſaking the neſt, if after the uſual time of reckoning the young one does not make its appearance. A chymical operation could not be followed with greater art or diligence, than is ſeen in the hatching of a chick; though there are many other birds that ſhew an infinitely greater ſagacity in all the forementioned particulars.

But at the ſame time the hen, that has all this ſeeming ingenuity, which is indeed abſolutely neceſſary for the propagation of the ſpecies, conſidered in other reſpects, is without the leaſt glimmerings of thought or common ſenſe. She miſtakes a piece of chalk for an egg, and ſits upon it in the ſame manner; ſhe is inſenſible of any increaſe or diminution in the number of thoſe ſhe lays: ſhe does not diſtinguiſh between her own and thoſe of another ſpecies; and when the birth appears of never ſo different a bird, will cheriſh it for her own. In all theſe circumſtances which do not carry an immediate regard to the ſubſiſtence of herſelf or her ſpecies, ſhe is a very ideot.

There is not, in my opinion, any thing more myſterious in nature than this inſtinct in animals, which thus riſes above reaſon, and falls infinitely ſhort of it. It cannot be accounted for by any properties in matter, and at the ſame time works after ſo odd a manner, that one cannot think it

the faculty of an intellectual being. For my own part, I look upon it as upon the principle of gravitation in bodies, which is not to be explained by any known qualities inherent in the bodies themſelves, nor from any laws of mechaniſm, but, according to the beſt notions of the greateſt philoſophers, is an immediate impreſſion from the firſt mover, and the divine energy acting in the creatures. L

N° 121 Thurſday, July 19.

——— ——— ——— *Jovis omnia plena.*

VIRG. Ecl. 3. v. 60.

——— ——— ——— All is full of *Jove.*

AS I was walking this morning in the great yard that belongs to my friend's country-houſe, I was wonderfully pleaſed to ſee the different workings of inſtinct in a hen followed by a brood of ducks. The young, upon the ſight of a pond, immediately ran into it; while the ſtep-mother, with all imaginable anxiety, hovered about the borders of it, to call them out of an element that appeared to her ſo dangerous and deſtructive. As the different principle which acted in theſe different animals cannot be termed reaſon, ſo when we call it inſtinct, we mean ſomething we have no knowledge of. To me, as I hinted in my laſt paper, it

it ſeems the immediate direction of Providence, and ſuch an operation of the ſupreme Being, as that which determines all the portions of matter to their proper centres. A modern philoſopher, quoted by Monſieur *Bayle* in his learned diſſertation on the ſouls of brutes, delivers the ſame opinion, though in a bolder form of words, where he ſays, *Deus eſt anima brutorum*, 'God himſelf is the ſoul of brutes.' Who can tell what to call that ſeeming ſagacity in animals, which directs them to ſuch food as is proper for them, and makes them naturally avoid whatever is noxious or unwholſome? *Tully* has obſerved, that a lamb no ſooner falls from its mother, but immediately and of his own accord applies itſelf to the teat. *Dampier*, in his travels, tells us, that when ſeamen are thrown upon any of the unknown coaſts of *America*, they never venture upon the fruit of any tree, how tempting ſoever it may appear, unleſs they obſerve that it is marked with the pecking of birds; but fall on without any fear or apprehenſion where the birds have been before them.

But notwithſtanding animals have nothing like the uſe of reaſon, we find in them all the lower parts of our nature, the paſſions and ſenſes in their greateſt ſtrength and perfection.

And here it is worth our obſervation, that all beaſts and birds of prey are wonderfully ſubject to anger, malice, revenge, and all the other violent paſſions that may animate them in ſearch of their proper food; as thoſe that are incapable of defending themſelves, or annoying others, or whoſe

whoſe ſafety lies chiefly in their flight, are ſuſpicious, fearful and apprehenſive of every thing they ſee or hear; whilſt others that are of aſſiſtance and uſe to man, have their natures ſoftened with ſomething mild and tractable, and by that means are qualified for a domeſtic life. In this caſe the paſſions generally correſpond with the make of the body. We do not find the fury of a lion in ſo weak and defenceleſs an animal as a lamb, nor the meekneſs of a lamb in a creature ſo armed for battle and aſſault as the lion. In the ſame manner, we find that particular animals have a more or leſs exquiſite ſharpneſs and ſagacity in thoſe particular ſenſes which moſt turn to their advantage, and in which their ſafety and welfare is the moſt concerned.

Nor muſt we here omit that great variety of arms with which nature has differently fortified the bodies of ſeveral kind of animals, ſuch as claws, hoofs, and horns, teeth and tuſks, a tail, a ſting, a trunk, or a *proboſcis*. It is likewiſe obſerved by naturaliſts, that it muſt be ſome hidden principle diſtinct from what we call reaſon, which inſtructs animals in the uſe of theſe their arms, and teaches them to manage them to the beſt advantage; becauſe they naturally defend themſelves with that part in which their ſtrength lies, before the weapon be formed in it; as is remarkable in lambs, which though they are bred within doors, and never ſaw the actions of their own ſpecies, puſh at thoſe who approach

approach them with their foreheads, before the firſt budding of a horn appears.

I ſhall add to theſe general obſervations an inſtance, which Mr. *Locke* has given us of providence even in the imperfections of a creature which ſeems the meaneſt and moſt deſpicable in the whole animal world. 'We may, ſays 'he, from the make of an oyſter, or cockle, 'conclude, that it has not ſo many nor ſo quick 'ſenſes as a man, or ſeveral other animals: 'nor if it had, would it, in that ſtate and in-'capacity of transferring itſelf from one place 'to another, be bettered by them. What good 'would ſight and hearing do to a creature, that 'cannot move itſelf to, or from the object, 'wherein at a diſtance it perceives good or 'evil? And would not quickneſs of ſenſation be 'an inconvenience to an animal that muſt be 'ſtill where chance has once placed it, and there 'receive the afflux of colder or warmer, clean 'or foul water, as it happens to come to it.'

I ſhall add to this inſtance out of Mr. *Locke* another out of the learned Dr. *More*, who cites it from *Cardan*, in relation to another animal which providence has left defective, but at the ſame time has ſhewn its wiſdom in the formation of that organ in which it ſeems chiefly to have failed. 'What is more obvious and ordinary 'than a mole? and yet what more palpable 'argument of Providence than ſhe? The mem-'bers of her body are ſo exactly fitted to her 'nature and manner of life: for her dwelling 'being under ground where nothing is to be

'ſeen

'ſeen, nature has ſo obſcurely fitted her with 'eyes, that naturaliſts can hardly agree whether 'ſhe have any ſight at all or no. But for amends, 'what ſhe is capable of for her defence and 'warning of danger, ſhe has very eminently 'conferred upon her; for ſhe is exceeding quick 'of hearing. And then her ſhort tail and ſhort 'legs, but broad fore-feet armed with ſharp 'claws, we ſee by the event to what purpoſe 'they are, ſhe ſo ſwiftly working herſelf under 'ground, and making her way ſo faſt in the 'earth as they that behold it cannot but admire 'it. Her legs therefore are ſhort, that ſhe 'need dig no more than will ſerve the mere 'thickneſs of her body; and her fore-feet are 'broad, that ſhe may ſcoop away much earth at 'a time; and little or no tail ſhe has, becauſe 'ſhe courſes not on the ground, like the rat or 'mouſe, of whoſe kindred ſhe is, but lives under 'the earth, and is fain to dig herſelf a dwell-'ing there. And ſhe making her way through 'ſo thick an element, which will not yield eaſily, 'as the air or the water, it had been dangerous 'to have drawn ſo long a train behind her; for 'her enemy might fall upon her rear, and fetch 'her out, before ſhe had completed or got full 'poſſeſſion of her works.'

I cannot forbear mentioning Mr. *Boyle*'s remark upon this laſt creature, who I remember ſomewhere in his works obſerves, that though the mole be not totally blind, as is commonly thought, ſhe has not ſight enough to diſtinguiſh particular objects. Her eye is ſaid to have but one

one humour in it, which is ſuppoſed to give her the idea of light, but of nothing elſe, and is ſo formed that this idea is probably painful to the animal. Whenever ſhe comes up into broad day ſhe might be in danger of being taken, unleſs ſhe were thus affected by a light ſtriking upon her eye, and immediately warning her to bury herſelf in her proper element. More ſight would be uſeleſs to her, as none at all might be fatal.

I have only inſtanced ſuch animals as ſeem the moſt imperfect works of nature; and if Providence ſhews itſelf even in the blemiſhes of theſe creatures, how much more does it diſcover itſelf in the ſeveral endowments which it has variouſly beſtowed upon ſuch creatures as are more or leſs finiſhed and completed in their ſeveral faculties, according to the condition of life in which they are poſted?

I could wiſh our royal ſociety would compile a body of natural hiſtory, the beſt that could be gathered together from books and obſervations. If the ſeveral writers among them took each his particular ſpecies, and gave us a diſtinct account of its original, birth and education; its policies, hoſtilities and alliances, with the frame, and texture of its inward and outward parts, and particularly thoſe that diſtinguiſh it from all other animals, with their peculiar aptitudes for the ſtate of being in which Providence has placed them, it would be one of the beſt ſervices their ſtudies could do mankind, and not a little redound to the glory of the all-wiſe contriver.

It

It is true, ſuch a Natural Hiſtory, after all the diſquiſitions of the learned, would be infinitely ſhort and defective. Seas and deſerts hide millions of animals from our obſervation. Innumerable artifices and ſtratagems are acted in the howling wilderneſs and in the great deep, that can never come to our knowledge. Beſides that there are infinitely more ſpecies of creatures which are not to be ſeen without, nor indeed with the help of the fineſt glaſſes, than of ſuch as are bulky enough for the naked eye to take hold of. However, from the conſideration of ſuch animals as lie within the compaſs of our knowledge, we might eaſily form a concluſion of the reſt, that the ſame variety of wiſdom and goodneſs runs through the whole creation, and puts every creature in a condition to provide for its ſafety and ſubſiſtence in its proper ſtation.

Tully has given us an admirable ſketch of natural hiſtory, in his ſecond book concerning the nature of the gods; and that in a ſtile ſo raiſed by metaphors and deſcriptions, that it lifts the ſubject above raillery and ridicule, which frequently fall on ſuch nice obſervations when they paſs through the hands of an ordinary writer. L

Friday,

N° 122 Friday, July 20.

Comes jucundus in via pro vehiculo eſt.
Publ. Syr. Frag.

An agreeable companion upon the road is as good as a coach.

A Man's firſt care ſhould be to avoid the reproaches of his own heart; his next, to eſcape the cenſures of the world: If the laſt interferes with the former, it ought to be intirely neglected; but otherwiſe there cannot be a greater ſatisfaction to an honeſt mind, than to ſee thoſe approbations which it gives itſelf ſeconded by the applauſes of the public: a man is more ſure of his conduct, when the verdict which he paſſes upon his own behaviour is thus warranted and confirmed by the opinion of all that know him.

My worthy friend Sir ROGER is one of thoſe who is not only at peace within himſelf, but beloved and eſteemed by all about him. He receives a ſuitable tribute for his univerſal benevolence to mankind, in the returns of affection and good-will, which are paid him by every one that lives within his neighbourhood. I lately met with two or three odd inſtances of that general reſpect which is ſhewn to the good old knight. He would needs carry *Will Wimble* and myſelf with

with him to the county aſſizes: as we were upon the road *Will Wimble* joined a couple of plain men who rid before us, and converſed with them for ſome time; during which my friend Sir ROGER acquainted me with their characters.

The firſt of them, ſays he, that has a ſpaniel by his ſide, is a yeoman of about an hundred pounds a year, an honeſt man: he is juſt within the Game-Act, and qualified to kill an hare or a pheaſant; he knocks down a dinner with his gun twice or thrice a week; and by that means lives much cheaper than thoſe who have not ſo good an eſtate as himſelf. He would be a good neighbour if he did not deſtroy ſo many partridges: in ſhort, he is a very ſenſible man; ſhoots flying; and has been ſeveral times foreman of the petty-jury.

The other that rides along with him is *Tom Touchy*, a fellow famous for taking the law of every body. There is not one in the town where he lives that he has not ſued at a quarter-ſeſſions. The rogue had once the impudence to go to law with the widow. His head is full of coſts, damages, and ejectments; he plagued a couple of honeſt gentlemen ſo long for a treſpaſs in breaking one of his hedges, until he was forced to ſell the ground it incloſed to defray the charges of the proſecution: his father left him fourſcore pounds a year; but he has *caſt* and been caſt ſo often, that he is not now worth thirty. I ſuppoſe he is going upon the old buſineſs of the willow-tree.

As

As Sir ROGER was giving me this account of *Tom Touchy*, *Will Wimble* and his two companions ſtopped ſhort until we came up to them. After having paid their reſpects to Sir ROGER, *Will* told him that Mr. *Touchy* and he muſt appeal to him upon a diſpute that aroſe between them. *Will* it ſeems had been giving his fellow-traveller an account of his angling one day in ſuch a hole; when *Tom Touchy*, inſtead of hearing out his ſtory, told him that Mr. ſuch an one, if he pleaſed, might take the law of him for fiſhing in that part of the river. My friend Sir ROGER heard them both, upon a round trot; and after having pauſed ſome time told them, with the air of a man who would not give his judgment raſhly, that 'much might 'be ſaid on both ſides.' They were neither of them diſſatisfied with the knight's determination, becauſe neither of them found himſelf in the wrong by it; upon which we made the beſt of our way to the aſſizes.

The court was ſat before Sir ROGER came; but notwithſtanding all the juſtices had taken their places upon the bench, they made room for the old knight at the head of them; who for his reputation in the country took occaſion to whiſper in the Judge's ear, 'that he was glad 'his lordſhip had met with ſo much good 'weather in his circuit.' I was liſtening to the proceeding of the court with much attention, and infinitely pleaſed with that great appearance and ſolemnity which ſo properly accompanies ſuch a public adminiſtration of our laws;

when, after about an hour's ſitting, I obſerved to my great ſurpriſe, in the midſt of a trial, that my friend Sir ROGER was getting up to ſpeak. I was in ſome pain for him, until I found he had acquitted himſelf of two or three ſentences, with a look of much buſineſs and great intrepidity.

Upon his firſt riſing, the court was huſhed, and a general whiſper ran among the country people that Sir ROGER *was up*. The ſpeech he made was ſo little to the purpoſe, that I ſhall not trouble my readers with an account of it; and I believe was not ſo much deſigned by the knight himſelf to inform the court, as to give him a figure in my eye, and keep up his credit in the country.

I was highly delighted, when the court roſe, to ſee the gentlemen of the country gathering about my old friend, and ſtriving who ſhould compliment him moſt; at the ſame time that the ordinary people gazed upon him at a diſtance, not a little admiring his courage, that was not afraid to ſpeak to the Judge.

In our return home we met with a very odd accident; which I cannot forbear relating, becauſe it ſhews how deſirous all who know Sir ROGER are of giving him marks of their eſteem. When we were arrived upon the verge of his eſtate, we ſtopped at a little inn to reſt ourſelves and our horſes. The man of the houſe had it ſeems been formerly a ſervant in the knight's family; and to do honour to his old maſter, had ſome time ſince, unknown

to

to Sir ROGER, put him up in a ſign-poſt before the door; ſo that the *knight's head* had hung out upon the road about a week before he himſelf knew any thing of the matter. As ſoon as Sir ROGER was acquainted with it, finding that his ſervant's indiſcretion proceeded wholly from affection and good-will, he only told him that he had made him too high a compliment; and when the fellow ſeemed to think that could hardly be, added with a more deciſive look, that it was too great an honour for any man under a duke; but told him at the ſame time, that it might be altered with a very few touches, and that he himſelf would be at the charge of it. Accordingly they got a painter by the knight's directions to add a pair of whiſkers to the face, and by a little aggravation of the features to change it into the *Saracen's-head*. I ſhould not have known this ſtory had not the inn-keeper, upon Sir ROGER's alighting, told him in my hearing, that his honour's head was brought back laſt night with the alterations that he had ordered to be made in it. Upon this my friend, with his uſual chearfulneſs, related the particulars above-mentioned, and ordered the head to be brought into the room. I could not forbear diſcovering greater expreſſions of mirth than ordinary upon the appearance of this monſtrous face, under which, notwithſtanding it was made to frown and ſtare in a moſt extraordinary manner, I could ſtill diſcover a diſtant reſemblance of my old friend. Sir ROGER, upon ſeeing me laugh, deſired me to tell him truly if I thought

it poſſible for people to know him in that diſguiſe. I at firſt kept my uſual ſilence; but upon the knight's conjuring me to tell him whether it was not ſtill more like himſelf than a *Saracen*, I compoſed my countenance in the beſt manner I could, and replied, 'that much might be 'ſaid on both ſides.'

Theſe ſeveral adventures, with the knight's behaviour in them, gave me as pleaſant a day as ever I met with in any of my travels. L

N° 123 Saturday, July 21.

Doctrina ſed vim promovet inſitam,
Rectique cultus pectora roborant:
Utcunque defecere mores,
Dedecorant bene nata culpæ.

HOR. Od. 4. l. 4. v. 33.

Yet the beſt blood by learning is refin'd,
And virtue arms the ſolid mind;
Whilſt vice will ſtain the nobleſt race,
And the paternal ſtamp deface. ANON.

AS I was yeſterday taking the air with my friend Sir ROGER, we were met by a freſh-coloured ruddy young man who rid by us full ſpeed, with a couple of ſervants behind him. Upon my inquiry who he was, Sir ROGER told me that he was a young gentleman of a conſiderable eſtate, who had been educated by a tender mother that lived not many miles from

the place where we were. She is a very good lady, ſays my friend, but took ſo much care of her ſon's health that ſhe has made him good for nothing. She quickly found that reading was bad for his eyes, and that writing made his head ach. He was let looſe among the woods as ſoon as he was able to ride on horſeback, or to carry a gun upon his ſhoulder. To be brief, I found, by my friend's account of him, that he had got a great ſtock of health, but nothing elſe; and that if it were a man's buſineſs only to live, there would not be a more accompliſhed young fellow in the whole county.

The truth of it is, ſince my reſiding in theſe parts I have ſeen and heard innumerable inſtances of young heirs and elder brothers, who either from their own reflecting upon the eſtates they are born to, and therefore thinking all other accompliſhments unneceſſary, or from hearing theſe notions frequently inculcated to them by the flattery of their ſervants and domeſtics, or from the ſame fooliſh thought prevailing in thoſe who have the care of their education, are of no manner of uſe but to keep up their families, and tranſmit their lands and houſes in a line to poſterity.

This makes me often think on a ſtory I have heard of two friends, which I ſhall give my reader at large, under feigned names. The moral of it may, I hope, be uſeful, though there are ſome circumſtances which make it rather appear like a novel than a true ſtory.

Eudoxus and *Leontine* began the world with ſmall eſtates. They were both of them men of good ſenſe and great virtue. They proſecuted their ſtudies together in their earlier years, and entered into ſuch a friendſhip as laſted to the end of their lives. *Eudoxus*, at his firſt ſetting out in the world, threw himſelf into a court, where by his natural endowments and his acquired abilities he made his way from one poſt to another, until at length he had raiſed a very conſiderable fortune. *Leontine*, on the contrary, ſought all opportunities of improving his mind by ſtudy, converſation and travel. He was not only acquainted with all the ſciences, but with the moſt eminent profeſſors of them throughout *Europe*. He knew perfectly well the intereſts of its princes, with the cuſtoms and faſhions of their courts, and could ſcarce meet with the name of an extraordinary perſon in the *Gazette* whom he had not either talked to or ſeen. In ſhort, he had ſo well mixed and digeſted his knowledge of men and books, that he made one of the moſt accompliſhed perſons of his age. During the whole courſe of his ſtudies and travels he kept up a punctual correſpondence with *Eudoxus*, who often made himſelf acceptable to the principal men about court by the intelligence which he received from *Leontine*. When they were both turned of forty, an age in which, according to Mr. *Cowley*, 'there is no dallying with life,' they determined, purſuant to the reſolution they had taken in the beginning of their lives, to retire, and

and paſs the remainder of their days in the country. In order to this, they both of them married much about the ſame time. *Leontine*, with his own and his wife's fortune, bought a farm of three hundred a year, which lay within the neighbourhood of his friend *Eudoxus*, who had purchaſed an eſtate of as many thouſands. They were both of them fathers about the ſame time, *Eudoxus* having a ſon born to him, and *Leontine* a daughter; but to the unſpeakable grief of the latter, his young wife, in whom all his happineſs was wrapt up, died in a few days after the birth of her daughter. His affliction would have been inſupportable, had not he been comforted by the daily viſits and converſations of his friend. As they were one day talking together with their uſual intimacy, *Leontine*, conſidering how incapable he was of giving his daughter a proper education in his own houſe, and *Eudoxus* reflecting on the ordinary behaviour of a ſon who knows himſelf to be the heir of a great eſtate, they both agreed upon an exchange of children, namely, that the boy ſhould be bred up with *Leontine* as his ſon, and that the girl ſhould live with *Eudoxus* as his daughter, until they were each of them arrived at years of diſcretion. The wife of *Eudoxus*, knowing that her ſon could not be ſo advantageouſly brought up as under the care of *Leontine*, and conſidering at the ſame time that he would be perpetually under her own eye, was by degrees prevailed upon to fall in with the project. She therefore took *Leonilla*, for that was the name of the girl, and educated

her as her own daughter. The two friends on each ſide had wrought themſelves to ſuch an habitual tenderneſs for the children who were under their direction, that each of them had the real paſſion of a father, where the title was but imaginary. *Florio*, the name of the young heir that lived with *Leontine*, though he had all the duty and affection imaginable for his ſuppoſed parent, was taught to rejoice at the ſight of *Eudoxus*, who viſited his friend very frequently, and was dictated by his natural affection, as well as by the rules of prudence, to make himſelf eſteemed and beloved by *Florio*. The boy was now old enough to know his ſuppoſed father's circumſtances, and that therefore he was to make his way in the world by his own induſtry. This conſideration grew ſtronger in him every day, and produced ſo good an effect, that he applied himſelf with more than ordinary attention to the purſuit of every thing which *Leontine* recommended to him. His natural abilities, which were very good, aſſiſted by the directions of ſo excellent a counſellor, enabled him to make a quicker progreſs than ordinary through all the parts of his education. Before he was twenty years of age, having finiſhed his ſtudies and exerciſes with great applauſe, he was removed from the univerſity to the inns of court, where there are very few that make themſelves conſiderable proficients in the ſtudies of the place, who know they ſhall arrive at great eſtates without them. This was not *Florio*'s caſe; he found that three hundred a year was but

but a poor eſtate for *Leontine* and himſelf to live upon, ſo that he ſtudied without intermiſſion until he gained a very good inſight into the conſtitution and laws of his country.

I ſhould have told my reader, that whilſt *Florio* lived at the houſe of his foſter-father, he was always an acceptable gueſt in the family of *Eudoxus*, where he became acquainted with *Leonilla* from her infancy. His acquaintance with her by degrees grew into love, which in a mind trained up in all the ſentiments of honour and virtue became a very uneaſy paſſion. He deſpaired of gaining an heireſs of ſo great a fortune, and would rather have died than attempted it by any indirect methods. *Leonilla*, who was a woman of the greateſt beauty, joined with the greateſt modeſty, entertained at the ſame time a ſecret paſſion for *Florio*, but conducted herſelf with ſo much prudence that ſhe never gave him the leaſt intimation of it. *Florio* was now engaged in all thoſe arts and improvements that are proper to raiſe a man's private fortune, and give him a figure in his country, but ſecretly tormented with that paſſion which burns with the greateſt fury in a virtuous and noble heart, when he received a ſudden ſummons from *Leontine* to repair to him in the country the next day. For it ſeems *Eudoxus* was ſo filled with the report of his ſon's reputation, that he could no longer with-hold making himſelf known to him. The morning after his arrival at the houſe of his ſuppoſed father, *Leontine* told him that *Eudoxus* had ſomething of

of great importance to communicate to him; upon which the good man embraced him, and wept. *Florio* was no ſooner arrived at the great houſe that ſtood in his neighbourhood, but *Eudoxus* took him by the hand, after the firſt ſalutes were over, and conducted him into his cloſet. He there opened to him the whole ſecret of his parentage and education, concluding after this manner: 'I have no other way left of 'acknowledging my gratitude to *Leontine*, than 'by marrying you to his daughter. He ſhall 'not loſe the pleaſure of being your father by 'the diſcovery I have made to you. *Leonilla* 'too ſhall be ſtill my daughter; her filial piety, 'though miſplaced, has been ſo exemplary that 'it deſerves the greateſt reward I can confer 'upon it. You ſhall have the pleaſure of ſeeing 'a great eſtate fall to you, which you would 'have loſt the reliſh of had you known yourſelf 'born to it. Continue only to deſerve it in 'the ſame manner you did before you were 'poſſeſſed of it. I have left your mother in 'the next room. Her heart yearns towards 'you. She is making the ſame diſcoveries to '*Leonilla* which I have made to yourſelf.' *Florio* was ſo overwhelmed with this profuſion of happineſs, that he was not able to make a reply, but threw himſelf down at his father's feet, and amidſt a flood of tears, kiſſed and embraced his knees, aſking his bleſſing, and expreſſing in dumb ſhow thoſe ſentiments of love, duty, and gratitude that were too big for utterance. To conclude, the happy pair were married, and half

half *Eudoxus*'s eſtate ſettled upon them. *Leontine* and *Eudoxus* paſſed the remainder of their lives together; and received in the dutiful and affectionate behaviour of *Florio* and *Leonilla* the juſt recompence, as well as the natural effects, of that care which they had beſtowed upon them in their education. L

N° 124 Monday, July 23.

Μέγα βίβλιον, μέγα κακόν.

A great book is a great evil.

A Man who publiſhes his works in a volume, has an infinite advantage over one who communicates his writings to the world in looſe tracts and ſingle pieces. We do not expect to meet with any thing in a bulky volume, until after ſome heavy preamble, and ſeveral words of courſe, to prepare the reader for what follows: nay, authors have eſtabliſhed it as a kind of rule, that a man ought to be dull ſometimes; as the moſt ſevere reader makes allowances for many reſts and nodding-places in a voluminous writer. This gave occaſion to the famous *Greek* proverb which I have choſen for my motto, 'that a great book is a great evil.'

On the contrary, thoſe who publiſh their thoughts in diſtinct ſheets, and as it were by piece-meal, have none of theſe advantages. We

We muſt immediately fall into our ſubject, and treat every part of it in a lively manner, or our papers are thrown by as dull and inſipid: our matter muſt lie cloſe together, and either be wholly new in itſelf, or in the turn it receives from our expreſſions. Were the books of our beſt authors thus to be retailed to the public, and every page ſubmitted to the taſte of forty or fifty thouſand readers, I am afraid we ſhould complain of many flat expreſſions, trivial obſervations, beaten topics, and common thoughts, which go off very well in the lump. At the ſame time, notwithſtanding ſome papers may be made up of broken hints and irregular ſketches, it is often expected that every ſheet ſhould be a kind of treatiſe, and make out in thought what it wants in bulk: that a point of humour ſhould be worked up in all its parts; and a ſubject touched upon in its moſt eſſential articles, without the repetitions, tautologies and enlargements, that are indulged to longer labours. The ordinary writers of morality preſcribe to their readers after the Galenic way; their medicines are made up in large quantities. An eſſay-writer muſt practiſe in the chymical method, and give the virtue of a full draught in a few drops. Were all books reduced thus to their quinteſſence, many a bulky author would make his appearance in a penny-paper: there would be ſcarce ſuch a thing in nature as a folio: the works of an age would be contained on a few ſhelves; not to mention millions of volumes, that would be utterly annihilated.

I cannot think that the difficulty of furniſhing out ſeparate papers of this nature, has hindered authors from communicating their thoughts to the world after ſuch a manner: though I muſt confeſs I am amazed that the preſs ſhould be only made uſe of in this way by news-writers, and the zealots of parties; as if it were not more advantageous to mankind, to be inſtructed in wiſdom and virtue, than in politics; and to be made good fathers, huſbands, and ſons, than counſellors and ſtateſmen. Had the philoſophers and great men of antiquity, who took ſo much pains in order to inſtruct mankind, and leave the world wiſer and better than they found it; had they, I ſay, been poſſeſſed of the art of printing, there is no queſtion but they would have made ſuch an advantage of it, in dealing out their lectures to the public. Our common prints would be of great uſe were they thus calculated to diffuſe good ſenſe through the bulk of a people, to clear up their underſtandings, animate their minds with virtue, diſſipate the ſorrows of a heavy heart, or unbend the mind from its more ſevere employments with innocent amuſements. When knowledge, inſtead of being bound up in books, and kept in libraries and retirements, is thus obtruded upon the public; when it is canvaſſed in every aſſembly, and expoſed upon every table; I cannot forbear reflecting upon that paſſage in the *Proverbs*: 'Wiſdom crieth 'without, ſhe uttereth her voice in the ſtreets; 'ſhe crieth in the chief place of concourſe, in 'the openings of the gates. In the city ſhe 'uttereth

'uttereth her words, ſaying, how long, ye 'ſimple ones, will ye love ſimplicity? and the 'ſcorners delight in their ſcorning? and fools 'hate knowledge?'

The many letters which come to me from perſons of the beſt ſenſe in both ſexes, for I may pronounce their characters from their way of writing, do not a little encourage me in the proſecution of this my undertaking: beſides that my bookſeller tells me, the demand for theſe my papers increaſes daily. It is at his inſtance that I ſhall continue my rural ſpeculations to the end of this month; ſeveral having made up ſeparate ſets of them, as they have done before of thoſe relating to wit, to operas, to points of morality, or ſubjects of humour.

I am not at all mortified, when ſometimes I ſee my works thrown aſide by men of no taſte nor learning. There is a kind of heavineſs and ignorance that hangs upon the minds of ordinary men, which is too thick for knowledge to break through. Their ſouls are not to be enlightened,

——*Nox atra cavâ circumvolat umbrâ.*

VIRG. Æn. 2. v. 360.

'Dark night ſurrounds them with her hollow ſhade.'

To theſe I muſt apply the fable of the mole, that after having conſulted many oculiſts for the bettering of his ſight, was at laſt provided with a good pair of ſpectacles; but upon his endeavouring to make uſe of them, his mother

told him very prudently, " that ſpectacles, " though they might help the eye of a man, " could be of no uſe to a mole." It is not therefore for the benefit of moles that I publiſh theſe my daily eſſays.

But beſides ſuch as are moles through ignorance, there are others who are moles through envy. As it is ſaid in the *Latin* proverb, ' that ' one man is a wolf to another;' ſo, generally ſpeaking, one author is a mole to another author. It is impoſſible for them to diſcover beauties in one another's works; they have eyes only for ſpots and blemiſhes: they can indeed ſee the light, as it is ſaid of the animals which are their nameſakes, but the idea of it is painful to them; they immediately ſhut their eyes upon it, and withdraw themſelves into a wilful obſcurity. I have already caught two or three of theſe dark undermining vermin, and intend to make a ſtring of them, in order to hang them up in one of my papers, as an example to all ſuch voluntary moles. C

Tueſday,

N° 125 Tueſday, July 24.

Ne, pueri, ne tanta animis aſſueſcite bella:
Neu patriæ validas in viſcera vertite vires.

VIRG. Æn. 6. v. 832.

Embrace again, my ſons, be foes no more,
Nor ſtain your country with her childrens gore.

DRYDEN.

MY worthy friend Sir ROGER, when we are talking of the malice of parties, very frequently tells us an accident that happened to him when he was a ſchool-boy, which was at a time when the feuds ran high between the round-heads and cavaliers. This worthy knight, being then but a ſtripling, had occaſion to inquire which was the way to *St. Anne*'s lane, upon which the perſon whom he ſpoke to, inſtead of anſwering his queſtion, called him a young popiſh cur, and aſked him who had made *Anne* a ſaint? The boy, being in ſome confuſion, inquired of the next he met, which was the way to *Anne*'s lane; but was called a prick-eared cur for his pains, and inſtead of being ſhewn the way, was told that ſhe had been a ſaint before he was born, and would be one after he was hanged. Upon this, ſays Sir ROGER, I did not think fit to repeat the former queſtion, but going into every lane in the neighbourhood, aſked what they called

called the name of that lane. By which ingenious artifice, he found out the place he inquired after, without giving offence to any party. Sir ROGER generally cloſes this narrative with reflections on the miſchief that parties do in the country; how they ſpoil good neighbourhood, and make honeſt gentlemen hate one another; beſides that they manifeſtly tend to the prejudice of the land-tax, and the deſtruction of the game.

There cannot a greater judgment befal a country than ſuch a dreadful ſpirit of diviſion as rends a government into two diſtinct people, and makes them greater ſtrangers and more averſe to one another, than if they were actually two different nations. The effects of ſuch a diviſion are pernicious to the laſt degree, not only with regard to thoſe advantages which they give the common enemy, but to thoſe private evils which they produce in the heart of almoſt every particular perſon. This influence is very fatal both to mens morals and their undeſtandings; it ſinks the virtue of a nation, and not only ſo, but deſtroys even common ſenſe.

A furious party-ſpirit, when it rages in its full violence, exerts itſelf in civil war and bloodſhed; and when it is under its greateſt reſtraints, naturally breaks out in falſhood, detraction, calumny, and a partial adminiſtration of juſtice. In a word, it fills a nation with ſpleen and rancour, and extinguiſhes all the ſeeds of goodnature, compaſſion, and humanity.

Plutarch ſays very finely, that a man ſhould not allow himſelf to hate even his enemies, becauſe, ſays he, if you indulge this paſſion in ſome occaſions, it will riſe of itſelf in others; if you hate your enemies, you will contract ſuch a vicious habit of mind, as by degrees will break out upon thoſe who are your friends, or thoſe who are indifferent to you. I might here obſerve how admirably this precept of morality, which derives the malignity of hatred from the paſſion itſelf, and not from its object, anſwers to that great rule which was dictated to the world about an hundred years before this philoſopher wrote; but inſtead of that, I ſhall only take notice, with a real grief of heart, that the minds of many good men among us appear ſoured with party-principles, and alienated from one another in ſuch a manner as ſeems to me altogether inconſiſtent with the dictates either of reaſon or religion. Zeal for a public cauſe is apt to breed paſſions in the hearts of virtuous perſons, to which the regard of their own private intereſt would never have betrayed them.

If this party-ſpirit has ſo ill an effect on our morals, it has likewiſe a very great one upon our judgments. We often hear a poor inſipid paper or pamphlet cried up, and ſometimes a noble piece depreciated, by thoſe who are of a different principle from the author. One who is actuated by this ſpirit is almoſt under an incapacity of diſcerning either real blemiſhes or beauties. A man of merit in a different principle, is like an object ſeen in two different mediums, that

that appears crooked or broken, however ſtraight and intire it may be in itſelf. For this reaſon there is ſcarce a perſon of any figure in *England*, who does not go by two contrary characters, as oppoſite to one another as light and darkneſs. Knowledge and learning ſuffer in a particular manner from this ſtrange prejudice, which at preſent prevails amongſt all ranks and degrees in the *Britiſh* nation. As men formerly became eminent in learned ſocieties by their parts and acquiſitions, they now diſtinguiſh themſelves by the warmth and violence with which they eſpouſe their reſpective parties. Books are valued upon the like conſiderations; an abuſive ſcurrilous ſtile paſſes for ſatire, and a dull ſcheme of party-notions is called fine writing.

There is one piece of ſophiſtry practiſed by both ſides, and that is the taking any ſcandalous ſtory that has been ever whiſpered or invented of a private man, for a known undoubted truth, and raiſing ſuitable ſpeculations upon it. Calumnies that have been never proved, or have been often refuted, are the ordinary poſtulatums of theſe infamous ſcribblers, upon which they proceed as upon firſt principles granted by all men, though in their hearts they know they are falſe, or at beſt very doubtful. When they have laid theſe foundations of ſcurrility, it is no wonder that their ſuperſtructure is every way anſwerable to them. If this ſhameleſs practice of the preſent age endures much longer, praiſe and reproach will ceaſe to be motives of action in good men.

There are certain periods of time in all governments when this inhuman ſpirit prevails. *Italy* was long torn in pieces by the *Guelfes* and *Gibellines*, and *France* by thoſe who were for and againſt the league: but it is very unhappy for a man to be born in ſuch a ſtormy and tempeſtuous ſeaſon. It is the reſtleſs ambition of artful men that thus breaks a people into factions, and draws ſeveral well-meaning perſons to their intereſt by a ſpecious concern for their country. How many honeſt minds are filled with uncharitable and barbarous notions, out of their zeal for the public good? What cruelties and outrages would they not commit againſt men of an adverſe party, whom they would honour and eſteem, if inſtead of conſidering them as they are repreſented, they knew them as they are? Thus are perſons of the greateſt probity ſeduced into ſhameful errors and prejudices, and made bad men even by that nobleſt of principles, the love of their country. I cannot here forbear mentioning the famous *Spaniſh* proverb, 'If 'there were neither fools nor knaves in the 'world, all people would be of one mind.'

For my own part, I could heartily wiſh that all honeſt men would enter into an aſſociation, for the ſupport of one another againſt the endeavours of thoſe whom they ought to look upon as their common enemies, whatſoever ſide they may belong to. Were there ſuch an honeſt body of neutral forces, we ſhould never ſee the worſt of men in great figures of life, becauſe they are uſeful to a party; nor the beſt unregarded

garded, becauſe they are above practiſing thoſe methods which would be grateful to their faction. We ſhould then ſingle every criminal out of the herd, and hunt him down, however formidable and overgrown he might appear: on the contrary, we ſhould ſhelter diſtreſſed innocence, and defend virtue, however beſet with contempt or ridicule, envy or defamation. In ſhort, we ſhould not any longer regard our fellow-ſubjects as Whigs or Tories, but ſhould make the man of merit our friend, and the villain our enemy. C.

N° 126 Wedneſday, July 25.

Tros Rutuluſve fuat, nullo diſcrimine habebo.

VIRG. Æn. 10. v. 108.

Rutulians, Trojans, are the ſame to me.

DRYDEN.

IN my yeſterday's paper I propoſed, that the honeſt men of all parties ſhould enter into a kind of aſſociation for the defence of one another, and the confuſion of their common enemies. As it is deſigned this neutral body ſhould act with a regard to nothing but truth and equity, and diveſt themſelves of the little heats and prepoſſeſſions that cleave to parties of all kinds, I have prepared for them the following form of an aſſociation, which may expreſs their intentions in the moſt plain and ſimple manner.

'We whoſe names are hereunto ſubſcribed 'do ſolemnly declare, that we do in our con- 'ſciences believe two and two make four; and 'that we ſhall adjudge any man whatſoever to 'be our enemy who endeavours to perſuade us 'to the contrary. We are likewiſe ready to 'maintain with the hazard of all that is near 'and dear to us, that ſix is leſs than ſeven in 'all times and all places; and that ten will 'not be more three years hence than it is at 'preſent. We do alſo firmly declare, that it 'is our reſolution as long as we live to call black 'black, and white white. And we ſhall upon 'all occaſions oppoſe ſuch perſons that upon any 'day of the year ſhall call black white, or white 'black, with the utmoſt peril of our lives and 'fortunes.'

Were there ſuch a combination of honeſt men, who without any regard to places would endeavour to extirpate all ſuch furious zealots as would ſacrifice one half of their country to the paſſion and intereſt of the other; as alſo ſuch infamous hypocrites, that are for promoting their own advantage, under colour of the public good; with all the profligate immoral retainers to each ſide, that have nothing to recommend them but an implicit ſubmiſſion to their leaders; we ſhould ſoon ſee that furious party-ſpirit extinguiſhed, which may in time expoſe us to the deriſion and contempt of all the nations about us.

A

A member of this ſociety, that would thus carefully employ himſelf in making room for merit, by throwing down the worthleſs and depraved part of mankind from thoſe conſpicuous ſtations of life to which they have been ſometimes advanced, and all this without any regard to his private intereſt, would be no ſmall benefactor to his country.

I remember to have read in *Diodorus Siculus* an account of a very active little animal, which I think he calls the *Ichneumon*, that makes it the whole buſineſs of his life to break the eggs of the crocodile, which he is always in ſearch after. This inſtinct is the more remarkable, becauſe the *Ichneumon* never feeds upon the eggs he has broken, nor any other way finds his account in them. Were it not for the inceſſant labours of this induſtrious animal, *Ægypt*, ſays the hiſtorian, would be over-run with crocodiles; for the *Ægyptians* are ſo far from deſtroying thoſe pernicious creatures, that they worſhip them as gods.

If we look into the behaviour of ordinary partizans, we ſhall find them far from reſembling this diſintereſted animal; and rather acting after the example of the wild *Tartars*, who are ambitious of deſtroying a man of the moſt extraordinary parts and accompliſhments, as thinking that upon his deceaſe the ſame talents, whatever poſt they qualified him for, enter of courſe into his deſtroyer.

As in the whole train of my ſpeculations, I have endeavoured as much as I am able to ex-

tinguiſh that pernicious ſpirit of paſſion and prejudice, which rages with the ſame violence in all parties, I am ſtill the more deſirous of doing ſome good in this particular, becauſe I obſerve that the ſpirit of party reigns more in the country than in the town. It here contracts a kind of brutality and ruſtic fierceneſs, to which men of a politer converſation are wholly ſtrangers. It extends itſelf even to the return of the bow and the hat; and at the ſame time that the heads of parties preſerve towards one another an outward ſhow of good-breeding, and keep up a perpetual intercourſe of civilities, their tools that are diſperſed in theſe outlying parts will not ſo much as mingle together at a cock-match. This humour fills the country with ſeveral periodical meetings of whig jockies and tory fox-hunters; not to mention the innumerable curſes, frowns, and whiſpers it produces at a quarter-ſeſſions.

I do not know whether I have obſerved in any of my former papers, that my friend Sir ROGER DE COVERLEY and Sir ANDREW FREEPORT are of different principles, the firſt of them inclined to the landed and the other to the monied intereſt. This humour is ſo moderate in each of them, that it proceeds no farther than to an agreeable raillery, which very often diverts the reſt of the club. I find however that the knight is a much ſtronger Tory in the country than in town, which, as he has told me in my ear, is abſolutely neceſſary for the keeping up his intereſt. In all our journey from

from *London* to his houſe we did not ſo much as bait at a whig-inn; or if by chance the coachman ſtopped at a wrong place, one of Sir ROGER's ſervants would ride up to his maſter full ſpeed, and whiſper to him that the maſter of the houſe was againſt ſuch an one in the laſt election. This often betrayed us into hard beds and bad cheer; for we were not ſo inquiſitive about the inn as the innkeeper; and provided our landlord's principles were ſound, did not take any notice of the ſtaleneſs of his proviſions. This I found ſtill the more inconvenient, becauſe the better the hoſt was, the worſe generally were his accommodations; the fellow knowing very well that thoſe who were his friends would take up with coarſe diet and an hard lodging. For theſe reaſons, all the while I was upon the road I dreaded entering into an houſe of any one that Sir ROGER had applauded for an honeſt man.

Since my ſtay at Sir ROGER's in the country, I daily find more inſtances of this narrow party-humour. Being upon the bowling-green at a neighbouring market-town the other day, for that is the place where the gentlemen on one ſide meet once a week, I obſerved a ſtranger among them of a better preſence and genteeler behaviour than ordinary; but was much ſurpriſed, that notwithſtanding he was a very fair better, nobody would take him up. But upon inquiry I found, that he was one who had given a diſagreeable vote in a former parliament, for which reaſon there was not a man upon that bowling-green who would have

have ſo much correſpondence with him as to win his money of him.

Among other inſtances of this nature, I muſt not omit one which concerns myſelf. *Will Wimble* was the other day relating ſeveral ſtrange ſtories that he had picked up nobody knows where of a certain great man; and upon my ſtaring at him, as one that was ſurpriſed to hear ſuch things in the country, which had never been ſo much as whiſpered in the town, *Will* ſtopped ſhort in the thread of his diſcourſe, and after dinner aſked my friend Sir ROGER in his ear if he was ſure that I was not a fanatic.

It gives me a ſerious concern to ſee ſuch a ſpirit of diſſenſion in the country; not only as it deſtroys virtue and common ſenſe, and renders us in a manner barbarians towards one another, but as it perpetuates our animoſities, widens our breaches, and tranſmits our preſent paſſions and prejudices to our poſterity. For my own part, I am ſometimes afraid that I diſcover the ſeeds of a civil war in theſe our diviſions; and therefore cannot but bewail, as in their firſt principles, the miſeries and calamities of our children. C

Thurſday,

N° 127 Thurſday, July 26.

——— *Quantum eſt in rebus inane?*

PERS. Sat. 1. v. 1.

How much of emptineſs we find in things!

IT is our cuſtom at Sir ROGER's, upon the coming in of the poſt, to ſit about a pot of coffee, and hear the old knight read *Dyer*'s letter; which he does with his ſpectacles upon his noſe, and in an audible voice, ſmiling very often at thoſe little ſtrokes of ſatire, which are ſo frequent in the writings of that author. I afterwards communicate to the knight ſuch packets as I receive under the quality of SPECTATOR. The following letter chancing to pleaſe him more than ordinary, I ſhall publiſh it at his requeſt.

'Mr. SPECTATOR,

'YOU have diverted the town almoſt a whole 'month at the expence of the country, it is 'now high time that you ſhould give the country 'their revenge. Since your withdrawing from 'this place, the fair ſex are run into great ex-'travagancies. Their petticoats, which began to 'heave and ſwell before you left us, are now 'blown up into a moſt enormous concave, and 'riſe every day more and more: in ſhort, Sir,

'ſince

'ſince our women know themſelves to be out 'of the eye of the SPECTATOR, they will be 'kept within no compaſs. You praiſed them 'a little too ſoon, for the modeſty of their head-'dreſſes; for as the humour of a ſick perſon is 'often driven out of one limb into another, 'their ſuperfluity of ornaments, inſtead of being 'intirely baniſhed, ſeems only fallen from their 'heads upon their lower parts. What they have 'loſt in height they make up in breadth, and 'contrary to all rules of architecture widen the 'foundations at the ſame time that they ſhorten 'the ſuperſtructure. Were they, like *Spaniſh* 'jennets, to impregnate by the wind, they could 'not have thought on a more proper invention. 'But as we do not yet hear any particular uſe 'in this petticoat, or that it contains any thing 'more than what was ſuppoſed to be in thoſe 'of ſcantier make, we are wonderfully at a 'loſs about it.

'The women give out, in defence of theſe 'wide bottoms, that they are airy, and very 'proper for the ſeaſon; but this I look upon to 'be only a pretence, and a piece of art, for it is 'well known we have not had a more moderate 'ſummer theſe many years, ſo that it is certain 'the heat they complain of cannot be in the 'weather: beſides, I would fain aſk theſe 'tender conſtitutioned ladies, why they ſhould 'require more cooling than their mothers be-'fore them?

'I find ſeveral ſpeculative perſons are of 'opinion that our ſex has of late years been

'very ſaucy, and that the hoop-petticoat is made 'uſe of to keep us at a diſtance. It is moſt 'certain that a woman's honour cannot be better 'intrenched than after this manner, in circle 'within circle, amidſt ſuch a variety of out-'works and lines of circumvallation. A female 'who is thus inveſted in whale-bone is ſuffi-'ciently ſecured againſt the approaches of an 'ill-bred fellow, who might as well think of 'Sir *George Etherege*'s way of making love in a 'a tub, as in the midſt of ſo many hoops.

'Among theſe various conjectures, there are 'men of ſuperſtitious tempers, who look upon 'the hoop-petticoat as a kind of prodigy. Some 'will have it that it portends the downfall of 'the *French* king, and obſerve that the farthin-'gal appeared in *England* a little before the ruin 'of the *Spaniſh* monarchy. Others are of opinion 'that it foretels battle and bloodſhed, and be-'lieve it of the ſame prognoſtication as the tail 'of a blazing ſtar. For my part, I am apt to 'think it is a ſign that multitudes are coming 'into the world rather than going out of it.

'The firſt time I ſaw a lady dreſſed in one 'of theſe petticoats, I could not forbear blaming 'her in my own thoughts for walking abroad 'when ſhe was ſo near her time, but ſoon re-'covered myſelf out of my error, when I found 'all the modiſh part of the ſex as far gone as 'herſelf. It is generally thought ſome crafty 'women have thus betrayed their companions 'into hoops, that they might make them acceſ-'ſary to their own concealments, and by that

'means

'means eſcape the cenſure of the world; as 'wary generals have ſometimes dreſſed two or 'three dozen of their friends in their own habit, 'that they might not draw upon themſelves 'any particular attacks from the enemy. The 'ſtrutting petticoat ſmooths all diſtinctions, 'levels the mother with the daughter, and ſets 'maids and matrons, wives and widows, upon 'the ſame bottom. In the mean while, I cannot 'but be troubled to ſee ſo many well-ſhaped 'innocent virgins bloated up, and waddling up 'and down like big-bellied women.

'Should this faſhion get among the ordinary 'people, our public ways would be ſo crouded 'that we ſhould want ſtreet-room. Several 'congregations of the beſt faſhion find them-'ſelves already very much ſtraitened, and if the 'mode increaſe I wiſh it may not drive many 'ordinary women into meetings and conven-'ticles. Should our ſex at the ſame time take 'it into their heads to wear trunk breeches, as 'who knows what their indignation at this 'female treatment may drive them to, a man 'and his wife would fill a whole pew.

'You know, Sir, it is recorded of *Alexander 'the Great*, that in his *Indian* expedition he 'buried ſeveral ſuits of armour, which by his 'direction were made much too big for any of 'his ſoldiers, in order to give poſterity an 'extraordinary idea of him, and make them 'believe he had commanded an army of giants. 'I am perſuaded that if one of the preſent petti-'coats happens to be hung up in any repoſitory

'of curioſities, it will lead into the ſame error 'the generations that lie ſome removes from us; 'unleſs we can believe our poſterity will think 'ſo diſreſpectfully of their great grand-mothers, 'that they made themſelves monſtrous to appear 'amiable.

'When I ſurvey this new-faſhioned *Rotunda* 'in all its parts, I cannot but think of the old 'philoſopher, who, after having entered into 'an *Egyptian* temple, and looked about for the 'idol of the place, at length diſcovered a little 'black monkey enſhrined in the midſt of it, 'upon which he could not forbear crying out, 'to the great ſcandal of the worſhippers, what 'a magnificent palace is here for ſuch a ridi-'culous inhabitant?

'Though you have taken a reſolution, in 'one of your papers, to avoid deſcending to 'particularities of dreſs, I believe you will not 'think it below you, on ſo extraordinary an 'occaſion, to unhoop the fair ſex, and cure 'this faſhionable tympany that is got among 'them. I am apt to think the petticoat will 'ſhrink of its own accord at your firſt coming 'to town; at leaſt a touch of your pen will 'make it contract itſelf, like the ſenſitive plant, 'and by that means oblige ſeveral who are either 'terrified or aſtoniſhed at this portentous novel-'ty, and among the reſt,

C 'Your humble ſervant, &c.'

Friday,

N° 128 Friday, July 27.

—— *Concordia diſcors.*

LUCAN. l. 1. v. 98.

Harmonious diſcord.

WOMEN in their nature are much more gay and joyous than men; whether it be that their blood is more refined, their fibres more delicate, and their animal ſpirits more light and volatile; or whether, as ſome have imagined, there may not be a kind of ſex in the very ſoul, I ſhall not pretend to determine. As vivacity is the gift of women, gravity is that of men. They ſhould each of them therefore keep a watch upon the particular bias which nature has fixed in their minds, that it may not draw too much and lead them out of the paths of reaſon. This will certainly happen, if the one in every word and action affects the character of being rigid and ſevere, and the other of being briſk and airy. Men ſhould beware of being captivated by a kind of ſavage philoſophy, women by a thoughtleſs gallantry. Where theſe precautions are not obſerved, the man often degenerates into a cynic, the woman into a coquette; the man grows ſullen and moroſe, the woman impertinent and fantaſtical.

By what I have ſaid, we may conclude, men and women are made as counterparts to one another,

another, that the pains and anxieties of the huſband might be relieved by the ſprightlineſs and good humour of the wife. When theſe are rightly tempered, care and chearfulneſs go hand in hand; and the family, like a ſhip that is duly trimmed, wants neither ſail nor ballaſt.

Natural hiſtorians obſerve, for whilſt I am in the country I muſt fetch my alluſions from thence, that only the male birds have voices; that their ſongs begin a little before breeding-time, and end a little after; that whilſt the hen is covering her eggs, the male generally takes his ſtand upon a neighbouring bough within her hearing; and by that means amuſes and diverts her with his ſongs during the whole time of her ſitting.

This contract among birds laſts no longer than until a brood of young ones ariſes from it; ſo that in the feathered kind, the cares and fatigues of the married ſtate, if I may ſo call it, lie principally upon the female. On the contrary, as in our ſpecies the man and the woman are joined together for life, and the main burden reſts upon the former, nature has given all the little arts of ſoothing and blandiſhment to the female, that ſhe may chear and animate her companion in a conſtant and aſſiduous application to the making a proviſion for his family, and the educating of their common children. This however is not to be taken ſo ſtrictly, as if the ſame duties were not often reciprocal, and incumbent on both parties; but only to ſet forth what ſeems to have been the

general intention of nature, in the different inclinations and endowments which are beſtowed on the different ſexes.

But whatever was the reaſon that man and woman were made with this variety of temper, if we obſerve the conduct of the fair ſex, we find that they chooſe rather to aſſociate themſelves with a perſon who reſembles them in that light and volatile humour which is natural to them, than to ſuch as are qualified to moderate and counter-balance it. It has been an old complaint, that the coxcomb carries it with them before the man of ſenſe. When we ſee a fellow loud and talkative, full of inſipid life and laughter, we may venture to pronounce him a female favourite: noiſe and flutter are ſuch accompliſhments as they cannot withſtand. To be ſhort, the paſſion of an ordinary woman for a man is nothing elſe but ſelf-love diverted upon another object: ſhe would have the lover a woman in every thing but the ſex. I do not know a finer piece of ſatire on this part of womankind, than thoſe lines of Mr. *Dryden*.

'Our thoughtleſs ſex is caught by outward form
'And empty noiſe, and loves itſelf in man.'

This is a ſource of infinite calamities to the ſex, as it frequently joins them to men, who in their own thoughts are as fine creatures as themſelves; or if they chance to be good-humoured, ſerve only to diſſipate their fortunes, inflame their follies, and aggravate their indiſcretions.

The

The ſame female levity is no leſs fatal to them after marriage than before: it repreſents to their imaginations the faithful prudent husband as an honeſt tractable and domeſtic animal; and turns their thoughts upon the fine gay gentleman that laughs, ſings, and dreſſes ſo much more agreeably.

As this irregular vivacity of temper leads aſtray the hearts of ordinary women in the choice of their lovers and the treatment of their huſbands, it operates with the ſame pernicious influence towards their children, who are taught to accompliſh themſelves in all thoſe ſublime perfections that appear captivating in the eye of their mother. She admires in her ſon what ſhe loved in her gallant; and by that means contributes all ſhe can to perpetuate herſelf in a worthleſs progeny.

The younger *Fauſtina* was a lively inſtance of this ſort of women. Notwithſtanding ſhe was married to *Marcus Aurelius*, one of the greateſt, wiſeſt, and beſt of the *Roman* emperors, ſhe thought a common gladiator much the prettier gentleman; and had taken ſuch care to accompliſh her ſon *Commodus* according to her own notions of a fine man, that when he aſcended the throne of his father, he became the moſt fooliſh and abandoned tyrant that was ever placed at the head of the *Roman* empire, ſignalizing himſelf in nothing but the fighting of prizes, and knocking out mens brains. As he had no taſte of true glory, we ſee him in ſeveral medals and ſtatues which are ſtill extant of

him, equipped like an *Hercules* with a club and a lion's ſkin.

I have been led into this ſpeculation by the characters I have heard of a country gentleman and his lady, who do not live many miles from Sir ROGER. The wife is an old coquette, that is always hankering after the diverſions of the town; the huſband a moroſe ruſtic, that frowns and frets at the name of it. The wife is over-run with affectation, the huſband ſunk into brutality: the lady cannot bear the noiſe of the larks and nightingales, hates your tedious ſummer days, and is ſick at the ſight of ſhady woods and purling ſtreams; the huſband wonders how any one can be pleaſed with the fooleries of plays and operas, and rails from morning to night at eſſenced fops and taudry courtiers. The children are educated in theſe different notions of their parents. The ſons follow the father about his grounds, while the daughters read volumes of love-letters and romances to their mother. By this means it comes to paſs, that the girls look upon their father as a clown, and the boys think their mother no better than ſhe ſhould be.

How different are the lives of *Ariſtus* and *Aſpaſia?* The innocent vivacity of the one is tempered and compoſed by the chearful gravity of the other. The wife grows wiſe by the diſcourſes of the huſband, and the huſband good-humoured by the converſations of the wife. *Ariſtus* would not be ſo amiable were it not for his *Aſpaſia*, nor *Aſpaſia* ſo much eſteemed were it

it not for her *Ariſtus*. Their virtues are blended in their children, and diffuſe through the whole family a perpetual ſpirit of benevolence, complacency and ſatisfaction. C

N° 129 Saturday, July 28.

Vertentem ſeſe fruſtra ſectabere canthum,
Cùm rota poſterior curras & in axe ſecundo.

PERS. Sat. 5. v. 71.

Thou, like the hindmoſt chariot-wheels, art curſt
Still to be near, but ne'er to be the firſt.

DRYDEN.

GREAT maſters in painting never care for drawing people in the faſhion; as very well knowing that the head-dreſs, or periwig, that now prevails, and gives a grace to their portraitures at preſent, will make a very odd figure, and perhaps look monſtrous in the eyes of poſterity. For this reaſon they often repreſent an illuſtrious perſon in a *Roman* habit, or in ſome other dreſs that never varies. I could wiſh, for the ſake of my country friends, that there was ſuch a kind of everlaſting drapery to be made uſe of by all who live at a certain diſtance from the town, and that they would agree upon ſuch faſhions as ſhould never be liable to changes and innovations. For want of this ſtanding dreſs, a man who takes a journey into the country is

as much ſurpriſed, as one who walks in a gallery of old family pictures; and finds as great a variety of garbs and habits in the perſons he converſes with. Did they keep to one conſtant dreſs they would ſometimes be in the faſhion, which they never are as matters are managed at preſent. If inſtead of running after the mode, they would continue fixed in one certain habit, the mode would ſome time or other overtake them, as a clock that ſtands ſtill is ſure to point right once in twelve hours: in this caſe therefore I would adviſe them, as a gentleman did his friend who was hunting about the whole town after a rambling fellow, if you follow him you will never find him, but if you plant yourſelf at the corner of any one ſtreet, I will engage it will not be long before you ſee him.

I have already touched upon this ſubject in a ſpeculation which ſhews how cruelly the country are led aſtray in following the town; and equipped in a ridiculous habit, when they fancy themſelves in the height of the mode. Since that ſpeculation I have received a letter, which I there hinted at, from a gentleman who is now in the Weſtern circuit.

'Mr. SPECTATOR,

'BEING a lawyer of the *Middle-Temple*, a '*Corniſhman* by birth, I generally ride the 'Weſtern circuit for my health, and as I am 'not interrupted with clients, have leiſure to 'make many obſervations that eſcape the notice 'of my fellow-travellers.

'One

'One of the moſt faſhionable women I met 'with in all the circuit was my landlady at '*Stains*, where I chanced to be on a holiday. 'Her commode was not half a foot high, and 'her petticoat within ſome yards of a modiſh 'circumference. In the ſame place I obſerved 'a young fellow with a tolerable periwig, had 'it not been covered with a hat that was ſhaped 'in the *Ramilie* cock. As I proceeded in my 'journey I obſerved the petticoat grew ſcantier 'and ſcantier, and about threeſcore miles from '*London* was ſo very unfaſhionable, that a wo-'man might walk in it without any manner of 'inconvenience.

'Not far from *Salisbury* I took notice of a 'juſtice of peace's lady, who was at leaſt ten 'years behind-hand in her dreſs, but at the 'ſame time as fine as hands could make her. 'She was flounced and furbelowed from head 'to foot; every ribbon was wrinkled, and every 'part of her garments in curl, ſo that ſhe looked 'like one of thoſe animals which in the country 'we call a *Frizeland* hen.

'Not many miles beyond this place I was 'informed that one of the laſt year's little muffs 'had by ſome means or other ſtraggled into thoſe 'parts, and that all the women of faſhion were 'cutting their old muffs in two, or retrenching 'them, according to the little model which was 'got among them. I cannot believe the report 'they have there, that it was ſent down franked 'by a parliament-man in a little packet, but 'probably by next winter this faſhion will be

'at the height in the country, when it is quite 'out at *London*.

'The greateſt beau at our next county ſeſſions 'was dreſſed in a moſt monſtrous flaxen periwig, 'that was made in king *William*'s reign. The 'wearer of it goes, it ſeems, in his own hair, 'when he is at home, and lets his wig lie in 'buckle for a whole half year, that he may put 'it on upon occaſion to meet the Judges in it.

'I muſt not here omit an adventure which 'happened to us in a country church upon the 'frontiers of *Cornwall*. As we were in the midſt 'of the ſervice, a lady who is the chief woman 'of the place, and had paſſed the winter at '*London* with her huſband, entered the con-'gregation in a little head-dreſs, and a hooped 'petticoat. The people, who were wonderfully 'ſtartled at ſuch a ſight, all of them roſe up. 'Some ſtared at the prodigious bottom, and 'ſome at the little top of this ſtrange dreſs. 'In the mean time the lady of the manor 'filled the area of the church, and walked up 'to her pew with an unſpeakable ſatisfaction, 'amidſt the whiſpers, conjectures, and aſtoniſh-'ments of the whole congregation.

'Upon our way from hence we ſaw a young 'fellow riding towards us full gallop, with a 'bob wig and a black ſilken bag tied to it. He 'ſtopt ſhort at the coach, to aſk us how far 'the Judges were behind us. His ſtay was ſo 'very ſhort, that we had only time to obſerve 'his new ſilk waſtecoat, which was unbuttoned 'in ſeveral places to let us ſee that he had a

'clean ſhirt on, which was ruffled down to 'his middle.

'From this place, during our progreſs through 'the moſt weſtern parts of the kingdom, we 'fancied ourſelves in king *Charles* the ſecond's 'reign, the people having made very little vari-'ations in their dreſs ſince that time. The 'ſmarteſt of the country ſquires appear ſtill in 'the *Monmouth*-cock, and when they go a 'wooing, whether they have any poſt in the 'militia or not, they generally put on a red coat. 'We were, indeed, very much ſurpriſed, at the 'place we lay at laſt night, to meet with a 'gentleman that had accoutered himſelf in a 'night-cap wig, a coat with long pockets, and 'ſlit ſleeves, and a pair of ſhoes with high ſcollop 'tops; but we ſoon found by his converſation 'that he was a perſon who laughed at the ig-'norance and ruſticity of the country people, and 'was reſolved to live and die in the mode.

'Sir, if you think this account of my travels 'may be of any advantage to the public, I will 'next year trouble you with ſuch occurrences 'as I ſhall meet with in other parts of *England*. 'For I am informed there are greater curioſities in 'the northern circuit than in the weſtern; and 'that a faſhion makes its progreſs much ſlower 'into *Cumberland* than into *Cornwall*. I have 'heard in particular, that the Steenkirk arrived 'but two months ago at *Newcaſtle*, and that there 'are ſeveral commodes in thoſe parts which are 'worth taking a journey thither to ſee.' C

Monday,

N° 130 Monday, July 30.

——— ——— ——— *Semperque recentes*
Convectare juvat prædas, & vivere rapto.
VIRG. Æn. 7. v. 748.

Hunting their ſport, and plund'ring was their trade.
DRYDEN.

AS I was yeſterday riding out in the fields with my friend Sir ROGER, we ſaw at a little diſtance from us a troop of Gipſies: upon the firſt diſcovery of them, my friend was in ſome doubt whether he ſhould not exert the Juſtice of the Peace upon ſuch a band of lawleſs vagrants; but not having his clerk with him, who is a neceſſary counſellor on theſe occaſions, and fearing that his poultry might fare the worſe for it, he let the thought drop; but at the ſame time gave me a particular account of the miſchiefs they do in the country, in ſtealing people's goods and ſpoiling their ſervants. If a ſtray piece of linen hangs upon an hedge, ſays Sir ROGER, they are ſure to have it; if the hog loſes his way in the fields, it is ten to one but he becomes their prey; our geeſe cannot live in peace for them; if a man proſecutes them with ſeverity, his hen-rooſt is ſure to pay for it; they generally ſtraggle into theſe parts about this time of the year; and ſet the heads of our ſervant-maids ſo

ſo agog for huſbands, that we do not expect to have any buſineſs done as it ſhould be whilſt they are in the country. I have an honeſt dairy-maid who croſſes their hands with a piece of ſilver every ſummer, and never fails being promiſed the handſomeſt young fellow in the pariſh for her pains. Your friend the butler has been fool enough to be ſeduced by them; and, though he is ſure to loſe a knife, a fork, or a ſpoon every time his fortune is told him, generally ſhuts himſelf up in the pantry with an old gipſy for above half an hour once in a twelvemonth. Sweet-hearts are the things they live upon, which they beſtow very plentifully upon all thoſe that apply themſelves to them. You ſee now and then ſome handſome young jades among them: the ſluts have very often white teeth and black eyes.

Sir ROGER obſerving that I liſtened with great attention to his account of a people who were ſo intirely new to me, told me, that if I would they ſhould tell us our fortunes. As I was very well pleaſed with the knight's propoſal, we rid up and communicated our hands to them. A *Caſſandra* of the crew, after having examined my lines very diligently, told me, that I loved a pretty maid in a corner, that I was a good woman's man, with ſome other particulars which I do not think proper to relate. My friend Sir ROGER alighted from his horſe, and expoſing his palm to two or three that ſtood by him, they crumpled it into all ſhapes, and diligently ſcanned every wrinkle that

that could be made in it; when one of them, who was older and more ſun-burnt than the reſt, told him, that he had a widow in his line of life: upon which the knight cried, Go, go, you are an idle baggage; and at the ſame time ſmiled upon me. The gipſy finding he was not diſpleaſed in his heart, told him, after a farther inquiry into his hand, that his true-love was conſtant, and that ſhe ſhould dream of him to-night: my old friend cried piſh, and bid her go on. The gipſy told him that he was a batchelor, but would not be ſo long; and that he was dearer to ſomebody than he thought: the knight ſtill repeated, ſhe was an idle baggage, and bid her go on. Ah maſter, ſays the gipſy, that roguiſh leer of yours makes a pretty woman's heart ach; you have not that ſimper about the mouth for nothing——The uncouth gibberiſh with which all this was uttered, like the darkneſs of an oracle, made us the more attentive to it. To be ſhort, the knight left the money with her that he had croſſed her hand with, and got up again on his horſe.

As we were riding away, Sir ROGER told me, that he knew ſeveral ſenſible people who believed theſe gipſies now and then foretold very ſtrange things; and for half an hour together appeared more jocund than ordinary. In the height of his good-humour, meeting a common beggar upon the road who was no conjurer, as he went to relieve him he found his pocket was picked: that being a kind of palmiſtry at which this race of vermin are very dextrous.

I might here entertain my reader with hiſtorical remarks on this idle profligate people, who infeſt all the countries of *Europe*, and live in the midſt of governments in a kind of commonwealth by themſelves. But inſtead of entering into obſervations of this nature, I ſhall fill the remaining part of my paper with a ſtory which is ſtill freſh in *Holland*, and was printed in one of our monthly accounts about twenty years ago. 'As the 'Trekſchuyt, or hackney-boat, which carries 'paſſengers from *Leyden* to *Amſterdam*, was 'putting off, a boy running along the ſide of the 'canal deſired to be taken in; which the maſter 'of the boat refuſed, becauſe the lad had not 'quite money enough to pay the uſual fare. 'An eminent merchant being pleaſed with the 'looks of the boy, and ſecretly touched with 'compaſſion towards him, paid the money for 'him, and ordered him to be taken on board. 'Upon talking with him afterwards, he found 'that he could ſpeak readily in three or four 'languages, and learned upon farther examination that he had been ſtolen away when he was 'a child by a Gipſy, and had rambled ever ſince 'with a gang of thoſe ſtrollers up and down ſeveral 'parts of *Europe*. It happened that the merchant, whoſe heart ſeems to have inclined 'towards the boy by a ſecret kind of inſtinct, 'had himſelf loſt a child ſome years before. 'The parents, after a long ſearch for him, gave 'him for drowned in one of the canals with 'which that country abounds; and the mother 'was ſo afflicted at the loſs of a fine boy, who

'was

'was her only ſon, that ſhe died for grief of it. 'Upon laying together all particulars, and ex- 'amining the ſeveral moles and marks by which 'the mother uſed to deſcribe the child when he 'was firſt miſſing, the boy proved to be the 'ſon of the merchant whoſe heart had ſo un- 'accountably melted at the ſight of him. The 'lad was very well pleaſed to find a father who 'was ſo rich, and likely to leave him a good 'eſtate; the father on the other hand was not a 'little delighted to ſee a ſon return to him, 'whom he had given for loſt, with ſuch a 'ſtrength of conſtitution, ſharpneſs of under- 'ſtanding, and ſkill in languages.' Here the printed ſtory leaves off; but if I may give credit to reports, our linguiſt having received ſuch extraordinary rudiments towards a good education, was afterwards trained up in every thing that becomes a gentleman; wearing off by little and little all the vicious habits and practices that he had been uſed to in the courſe of his peregrinations: nay, it is ſaid, that he has ſince been employed in foreign courts upon national buſineſs, with great reputation to himſelf, and honour to thoſe who ſent him, and that he has viſited ſeveral countries as a public miniſter, in which he formerly wandered as a gipſy. C

Tueſday,

N° 131 Tueſday, July 31.

—*Ipſæ rurſum concedite ſylvæ.* VIRG. Ecl. 10. v. 63.
Once more, ye woods, adieu.

IT is uſual for a man who loves country ſports to preſerve the game in his own grounds, and divert himſelf upon thoſe that belong to his neighbour. My friend Sir ROGER generally goes two or three miles from his houſe, and gets into the frontiers of his eſtate, before he beats about in ſearch of a hare or partridge, on purpoſe to ſpare his own fields, where he is always ſure of finding diverſion when the worſt comes to the worſt. By this means the breed about his houſe has time to increaſe and multiply, beſides that the ſport is the more agreeable where the game is the harder to come at, and where it does not lie ſo thick as to produce any perplexity or confuſion in the purſuit. For theſe reaſons the country gentleman, like the fox, ſeldom preys near his own home.

In the ſame manner I have made a month's excurſion out of the town, which is the great field of game for ſportſmen of my ſpecies, to try my fortune in the country, where I have ſtarted ſeveral ſubjects, and hunted them down, with ſome pleaſure to myſelf, and I hope to others. I am here forced to uſe a great deal of diligence

before I can ſpring any thing to my mind, whereas in town, whilſt I am following one character, it is ten to one but I am croſſed in my way by another, and put up ſuch a variety of odd creatures in both ſexes, that they foil the ſcent of one another, and puzzle the chaſe. My greateſt difficulty in the country is to find ſport, and in town to chooſe it. In the mean time, as I have given a whole month's reſt to the cities of *London* and *Weſtminſter*, I promiſe myſelf abundance of new game upon my return thither.

It is indeed high time for me to leave the country, ſince I find the whole neighbourhood begin to grow very inquiſitive after my name and character: my love of ſolitude, taciturnity, and particular way of life, having raiſed a great curioſity in all theſe parts.

The notions which have been framed of me are various; ſome look upon me as very proud, ſome as very modeſt, and ſome as very melancholy. *Will Wimble*, as my friend the butler tells me, obſerving me very much alone, and extremely ſilent when I am in company, is afraid I have killed a man. The country people ſeem to ſuſpect me for a conjurer; and ſome of them hearing of the viſit which I made to *Moll White*, will needs have it that Sir ROGER has brought down a cunning-man with him, to cure the old woman, and free the country from her charms. So that the character which I go under in part of the neighbourhood, is what they here call a *White Witch*.

A

A juſtice of peace, who lives about five miles off, and is not of Sir ROGER's party, has it ſeems ſaid twice or thrice at his table, that he wiſhes Sir ROGER does not harbour a Jeſuit in his houſe, and that he thinks the gentlemen of the country would do very well to make me give ſome account of myſelf.

On the other ſide, ſome of Sir ROGER's friends are afraid the old knight is impoſed upon by a deſigning fellow, and as they have heard that he converſes very promiſcuouſly when he is in town, do not know but he has brought down with him ſome diſcarded Whig, that is ſullen, and ſays nothing becauſe he is out of place.

Such is the variety of opinions which are here entertained of me, ſo that I paſs among ſome for a diſaffected perſon, and among others for a popiſh prieſt; among ſome for a wizard, and among others for a murderer; and all this for no other reaſon, that I can imagine, but becauſe I do not hoot and hallow and make a noiſe. It is true my friend Sir ROGER tells them, that it is my way, and that I am only a philoſopher; but this will not ſatisfy them. They think there is more in me than he diſcovers, and that I do not hold my tongue for nothing.

For theſe and other reaſons I ſhall ſet out for *London* to-morrow, having found by experience that the country is not a place for a perſon of my temper, who does not love jollity, and what they call good neighbourhood. A man that is out of humour when an unexpected gueſt breaks

in upon him, and does not care for ſacrificing an afternoon to every chance-comer; that will be the maſter of his own time, and the purſuer of his own inclinations, makes but a very unſociable figure in this kind of life. I ſhall therefore retire into the town, if I may make uſe of that phraſe, and get into the crowd again as faſt as I can, in order to be alone. I can there raiſe what ſpeculations I pleaſe upon others without being obſerved myſelf, and at the ſame time enjoy all the advantages of company with all the privileges of ſolitude. In the mean while, to finiſh the month and conclude theſe my rural ſpeculations, I ſhall here inſert a letter from my friend WILL HONEYCOMB, who has not lived a month for theſe forty years out of the ſmoke of *London*, and raillies me after his way upon my country life.

'Dear SPEC.

'I SUPPOSE this letter will find thee picking 'of daiſies, or ſmelling to a lock of hay, or 'paſſing away thy time in ſome innocent country 'diverſion of the like nature. I have however 'orders from the club to ſummon thee up to 'town, being all of us curſedly afraid thou wilt 'not be able to reliſh our company, after thy 'converſations with *Moll White* and *Will Wimble*. 'Pr'ythee do not ſend us any more ſtories of a 'cock and a bull, nor frighten the town with 'ſpirits and witches. Thy ſpeculations begin 'to ſmell confoundedly of woods and meadows. 'If thou doſt not come up quickly, we ſhall

'con-

'conclude that thou art in love with one of 'Sir ROGER's dairy-maids. Service to the 'knight. Sir ANDREW is grown the cock of 'the club ſince he left us, and if he does not 'return quickly will make every mother's ſon 'of us commonwealth's men.

'Dear SPEC,

'thine eternally,

C 'WILL HONEYCOMB.'

N° 132 Wedneſday, Auguſt 1.

——*Qui, aut tempus quid poſtulet non videt, aut plura loquitur, aut ſe oſtentat, aut eorum quibuſcum eſt rationem non habet, is ineptus eſſe dicitur.* TULL.

That man is guilty of impertinence, who conſiders not the circumſtances of time, or engroſſes the converſation, or makes himſelf the ſubject of his diſcourſe, or pays no regard to the company he is in.

HAVING notified to my good friend Sir ROGER that I ſhould ſet out for *London* the next day, his horſes were ready at the appointed hour in the evening; and attended by one of his grooms, I arrived at the county-town at twilight, in order to be ready for the ſtage-coach the day following. As ſoon as we arrived at the inn, the ſervant, who waited upon

me, inquired of the chamberlain in my hearing what company he had for the coach? The fellow anſwered, Mrs. *Betty Arable* the great fortune, and the widow her mother; a recruiting officer, who took a place becauſe they were to go; young Squire *Quickſet* her couſin, that her mother wiſhed her to be married to; *Ephraim* the quaker, her guardian; and a gentleman that had ſtudied himſelf dumb from Sir ROGER DE COVERLEY'S. I obſerved by what he ſaid of myſelf, that according to his office he dealt much in intelligence; and doubted not but there was ſome foundation for his reports of the reſt of the company, as well as for the whimſical account he gave of me. The next morning at day break we were all called; and I, who know my own natural ſhyneſs, and endeavour to be as little liable to be diſputed with as poſſible, dreſſed immediately, that I might make no one wait. The firſt preparation for our ſetting-out was, that the captain's half-pike was placed near the coachman, and a drum behind the coach. In the mean time the drummer, the captain's equipage, was very loud, that none of the captain's things ſhould be placed ſo as to be ſpoiled; upon which his cloke-bag was fixed in the ſeat of the coach: and the captain himſelf, according to a frequent, though invidious behaviour of military men, ordered his man to look ſharp, that none but one of the ladies ſhould have the place he had taken fronting the coach-box.

We

We were in ſome little time fixed in our ſeats, and ſat with that diſlike which people not too good-natured uſually conceive of each other at firſt ſight. The coach jumbled us inſenſibly into ſome ſort of familiarity: and we had not moved above two miles, when the widow aſked the captain what ſucceſs he had in his recruiting? The officer, with a frankneſs he believed very graceful, told her, 'that indeed he had but 'very little luck, and had ſuffered much by 'deſertion, therefore ſhould be glad to end his 'warfare in the ſervice of her or her fair daughter. In a word, continued he, I am a ſoldier, 'and to be plain is my character: you ſee me, 'Madam, young, ſound, and impudent; take 'me yourſelf, widow, or give me to her; I 'will be wholly at your diſpoſal. I am a ſoldier 'of fortune, ha!' This was followed by a vain laugh of his own, and a deep ſilence of all the reſt of the company. I had nothing left for it but to fall faſt aſleep, which I did with all ſpeed. 'Come, ſaid he, reſolve upon it, we 'will make a wedding at the next town: 'we will awake this pleaſant companion who is 'fallen aſleep, to be the brideman, and, giving 'the quaker a clap on the knee, he concluded, 'This fly ſaint, who, I will warrant, under-'ſtands what is what as well as you or I, widow, 'ſhall give the bride as father.' The quaker, who happened to be a man of ſmartneſs, anſwered, 'Friend, I take it in good part that thou haſt 'given me the authority of a father over this 'comely and virtuous child; and I muſt aſſure

'thee, that if I have the giving her, I ſhall 'not beſtow her on thee. Thy mirth, friend, 'ſavoureth of folly: thou art a perſon of a 'light mind; thy drum is a type of thee, it 'ſoundeth becauſe it is empty. Verily, it is 'not from thy fulneſs, but thy emptineſs that 'thou haſt ſpoken this day. Friend, friend, 'we have hired this coach in partnerſhip with 'thee, to carry us to the great city; we cannot 'go any other way. This worthy mother muſt 'hear thee if thou wilt needs utter thy follies; 'we cannot help it, friend, I ſay: if thou wilt, 'we muſt hear thee; but if thou wert a man 'of underſtanding, thou wouldeſt not take ad-'vantage of thy courageous countenance to 'abaſh us children of peace. Thou art, thou 'ſayeſt, a ſoldier; give quarter to us, who cannot 'reſiſt thee. Why didſt thou ſleer at our friend, 'who feigned himſelf aſleep? he ſaid nothing; 'but how doſt thou know what he containeth? 'If thou ſpeakeſt improper things in the hearing 'of this virtuous young virgin, conſider it as 'an outrage againſt a diſtreſſed perſon that can-'not get from thee: to ſpeak indiſcreetly what 'we are obliged to hear, by being haſped up 'with thee in this public vehicle, is in ſome 'degree aſſaulting on the high road.'

Here *Ephraim* pauſed, and the captain with an happy and uncommon impudence, which can be convicted and ſupport itſelf at the ſame time, cries, 'Faith, friend, I thank thee; I 'ſhould have been a little impertinent if thou 'hadſt not reprimanded me. Come, thou art,

'I ſee, a ſmoky old fellow, and I will be very 'orderly the enſuing part of my journey. I 'was going to give myſelf airs, but, ladies, I 'beg pardon.'

The captain was ſo little out of humour, and our company was ſo far from being ſoured by this little ruffle, that *Ephraim* and he took a particular delight in being agreeable to each other for the future; and aſſumed their different provinces in the conduct of the company. Our reckonings, apartments, and accommodation, fell under *Ephraim*; and the captain looked to all diſputes on the road, as the good behaviour of our coachman, and the right we had of taking place as going to *London* of all vehicles coming from thence. The occurrences we met with were ordinary, and very little happened which could entertain by the relation of them; but when I conſidered the company we were in, I took it for no ſmall good-fortune that the whole journey was not ſpent in impertinencies, which to the one part of us might be an entertainment, to the other a ſuffering. What therefore *Ephraim* ſaid when we were almoſt arrived at *London*, had to me an air not only of good underſtanding but good breeding. Upon the young lady's expreſſing her ſatisfaction in the journey, and declaring how delightful it had been to her, *Ephraim* delivered himſelf as follows: 'There is no ordinary part of human 'life which expreſſeth ſo much a good mind, 'and a right inward man, as his behaviour 'upon meeting with ſtrangers, eſpecially ſuch

'as may ſeem the moſt unſuitable companions 'to him: ſuch a man, when he falleth in the 'way with perſons of ſimplicity and innocence, 'however knowing he may be in the ways of 'men, will not vaunt himſelf thereof; but will 'the rather hide his ſuperiority to them, that 'he may not be painful unto them. My 'good friend, continued he, turning to the 'officer, thee and I are to part by and by, 'and peradventure we may never meet again: 'but be adviſed by a plain man; modes and 'apparel are but trifles to the real man, there-'fore do not think ſuch a man as thyſelf ter-'rible for thy garb, nor ſuch a one as me con-'temptible for mine. When two ſuch as thee 'and I meet, with affections as we ought to 'have towards each other, thou ſhouldeſt rejoice 'to ſee my peaceful demeanour, and I ſhould 'be glad to ſee thy ſtrength and ability to pro-'tect me in it.' T

Thurſday,

N° 133 Thurſday, Auguſt 2.

Quis deſiderio ſit pudor, aut modus
Tam chari capitis?

HOR. Od. 24. l. 1. v. 1.

—Who can grieve too much, what time ſhall end
Our mourning for ſo dear a friend?

CREECH.

THERE is a ſort of delight, which is alternately mixed with terror and ſorrow, in the contemplation of death. The ſoul has its curioſity more than ordinarily awakened, when it turns its thoughts upon the conduct of ſuch who have behaved themſelves with an equal, a reſigned, a chearful, a generous or heroic temper in that extremity. We are affected with theſe reſpective manners of behaviour, as we ſecretly believe the part of the dying perſon imitable by ourſelves, or ſuch as we imagine ourſelves more particularly capable of. Men of exalted minds march before us like princes, and are, to the ordinary race of mankind, rather ſubjects for their admiration than example. However, there are no ideas ſtrike more forcibly upon our imaginations, than thoſe which are raiſed from reflections upon the exits of great and excellent men. Innocent men who have ſuffered as criminals, though they were benefactors to human ſociety, ſeem to be perſons of the higheſt diſtinction,

tinction, among the vaſtly greater number of human race, the dead. When the iniquity of the times brought *Socrates* to his execution, how great and wonderful is it to behold him, unſupported by any thing but the teſtimony of his own conſcience and conjectures of hereafter, receive the poiſon with an air of mirth and good-humour, and as if going on an agreeable journey beſpeak ſome deity to make it fortunate.

When *Phocion*'s good actions had met with the like reward from his country, and he was led to death with many others of his friends, they bewailing their fate, he walking compoſedly towards the place of execution, how gracefully does he ſupport his illuſtrious character to the very laſt inſtant. One of the rabble ſpitting at him as he paſſed, with his uſual authority he called to know if no one was ready to teach this fellow how to behave himſelf. When a poor-ſpirited creature that died at the ſame time for his crimes bemoaned himſelf unmanfully, he rebuked him with this queſtion, Is it no conſolation to ſuch a man as thou art to die with *Phocion?* At the inſtant when he was to die, they aſked what commands he had for his ſon, he anſwered, to forget this injury of the *Athenians*. *Niocles*, his friend, under the ſame ſentence, deſired he might drink the potion before him; *Phocion* ſaid, becauſe he never had denied him any thing he would not even this, the moſt difficult requeſt he had ever made.

Theſe inſtances were very noble and great, and the reflections of thoſe ſublime ſpirits had made

made death to them what it is really intended to be by the author of nature, a relief from a various being ever ſubject to ſorrows and difficulties.

Epaminondas the *Theban* general, having received in fight a mortal ſtab with a ſword, which was left in his body, lay in that poſture until he had intelligence that his troops had obtained the victory, and then permitted it to be drawn out, at which inſtant he expreſſed himſelf in this manner, 'This is not the end of my life, my 'fellow-ſoldiers; it is now your *Epaminondas* 'is born, who dies in ſo much glory.'

It were an endleſs labour to collect the accounts with which all ages have filled the world of noble and heroic minds that have reſigned this being, as if the termination of life were but an ordinary occurrence of it.

This common-place way of thinking I fell into from an aukward endeavour to throw off a real and freſh affliction, by turning over books in a melancholy mood; but it is not eaſy to remove griefs which touch the heart, by applying remedies which only entertain the imagination. As therefore this paper is to conſiſt of any thing which concerns human life, I cannot help letting the preſent ſubject regard what has been the laſt object of my eyes, though an entertainment of ſorrow.

I went this evening to viſit a friend, with a deſign to railly him, upon a ſtory I had heard of his intending to ſteal a marriage without the privity of us his intimate friends and acquaintance.

ance. I came into his apartment with that intimacy which I have done for very many years, and walked directly into his bed-chamber, where I found my friend in the agonies of death. What could I do? The innocent mirth in my thoughts ſtruck upon me like the moſt flagitious wickedneſs: I in vain called upon him; he was ſenſeleſs, and too far ſpent to have the leaſt knowledge of my ſorrow, or any pain in himſelf. Give me leave then to tranſcribe my ſoliloquy, as I ſtood by his mother, dumb with the weight of grief for a ſon who was her honour and her comfort, and never until that hour ſince his birth had been an occaſion of a moment's ſorrow to her.

'HOW ſurpriſing is this change! from the poſſeſſion of vigorous life and ſtrength, to be reduced in a few hours to this fatal extremity! Thoſe lips which look ſo pale and livid, within theſe few days gave delight to all who heard their utterance: it was the buſineſs, the purpoſe of his being, next to obeying him to whom he is going, to pleaſe and inſtruct, and that for no other end but to pleaſe and inſtruct. Kindneſs was the motive of his actions, and with all the capacity requiſite for making a figure in a contentious world, moderation, good-nature, affability, temperance and chaſtity, were the arts of his excellent life. There as he lies in helpleſs agony, no wiſe man who knew him ſo well as I, but would reſign all the world can beſtow

'to be ſo near the end of ſuch a life. Why 'does my heart ſo little obey my reaſon as to 'lament thee, thou excellent man——Heaven 'receive him, or reſtore him.——Thy beloved 'mother, thy obliged friends, thy helpleſs ſer-'vants, ſtand around thee without diſtinction. 'How much wouldeſt thou, hadſt thou thy 'ſenſes, ſay to each of us!

'But now that good heart burſts, and he is 'at reſt—— with that breath expired a ſoul 'who never indulged a paſſion unfit for the 'place he is gone to: where are now thy plans 'of juſtice, of truth, of honour? Of what uſe 'the volumes thou haſt collated, the arguments 'thou haſt invented, the examples thou haſt 'followed? Poor were the expectations of the 'ſtudious, the modeſt and the good, if the re-'ward of their labours were only to be expected 'from man. No, my friend, thy intended 'pleadings, thy intended good offices to thy 'friends, thy intended ſervices to thy country, are 'already performed, as to thy concern in them, 'in his ſight before whom the paſt, preſent, and 'future appear at one view. While others with 'thy talents were tormented with ambition, with 'vain-glory, with envy, with emulation, how 'well didſt thou turn thy mind to its own im-'provement in things out of the power of for-'tune; in probity, in integrity, in the practice 'and ſtudy of juſtice; how ſilent thy paſſage, 'how private thy journey, how glorious thy end!'

"Many have I known more famous, ſome more "knowing, not one ſo innocent." R

Friday,

N° 134 Friday, Auguſt 3.

——— *Opiferque per orbem*
Dicor ——— OVID. Met. l. 1. v. 521.

And am the great phyſician call'd below.

DRYDEN.

DURING my abſence in the country, ſeveral packets have been left for me, which were not forwarded to me, becauſe I was expected every day in town. The author of the following letter, dated from *Tower-hill*, having ſometimes been entertained with ſome learned gentlemen in pluſh doublets, who have vended their wares from a ſtage in that place, has pleaſantly enough addreſſed to me, as no leſs a ſage in morality, than thoſe are in phyſic. To comply with his kind inclination to make my cures famous, I ſhall give you his teſtimonial of my great abilities at large in his own words.

'SIR,

'YOUR ſaying the other day there is ſomething wonderful in the narrowneſs of 'thoſe minds which can be pleaſed, and be 'barren of bounty to thoſe who pleaſe them, 'makes me in pain that I am not a man of 'power. If I were, you ſhould ſoon ſee how 'much I approve your ſpeculations. In the 'mean

'mean time I beg leave to ſupply that inability
'with the empty tribute of an honeſt mind, by
'telling you plainly I love and thank you for
'your daily refreſhments. I conſtantly peruſe
'your paper as I ſmoke my morning's pipe,
'though, I cannot forbear reading the motto be-
'fore I fill and light, and really it gives a grate-
'ful reliſh to every whiff; each paragraph is
'freight either with uſeful or delightful notions,
'and I never fail of being highly diverted or im-
'proved. The variety of your ſubjects ſurprizes
'me as much as a box of pictures did formerly,
'in which there was only one face, that by
'pulling ſome pieces of iſing-glaſs over it, was
'changed into a grave ſenator or a Merry-An-
'drew, a patched lady or a nun, a beau or a
'black-a-moor, a prude or a coquette, a country
''ſquire or a conjurer, with many other dif-
'ferent repreſentations, very entertaining, as you
'are, though ſtill the ſame at the bottom.
'This was a childiſh amuſement when I was
'carried away with outward appearance, but
'you make a deeper impreſſion, and affect the
'ſecret ſprings of the mind; you charm the
'fancy, ſoothe the paſſions, and inſenſibly lead
'the reader to that ſweetneſs of temper that
'you ſo well deſcribe; you rouſe generoſity
'with that ſpirit, and inculcate humanity with
'that eaſe, that he muſt be miſerably ſtupid that
'is not affected by you. I cannot ſay indeed
'that you have put impertinence to ſilence, or
'vanity out of countenance; but methinks you
'have bid as fair for it, as any man that ever

'appeared

'appeared upon a public ſtage; and offer an infallible cure of vice and folly, for the price of one penny. And ſince it is uſual for thoſe who receive benefit by ſuch famous operators, to publiſh an advertiſement, that others may reap the ſame advantage, I think myſelf obliged to declare to all the world, that having for a long time been ſplenetic, ill-natured, froward, ſuſpicious and unſociable, by the application of your medicines, taken only with half an ounce of right *Virginia* tobacco, for ſix ſucceſſive mornings, I am become open, obliging, officious, frank, and hoſpitable.

I am,

Tower-hill, 'Your humble ſervant,

July 5, 1711. 'and great admirer,

'GEORGE TRUSTY.'

The careful father and humble petitioner hereafter mentioned, who are under difficulties about the juſt management of fans, will ſoon receive proper advertiſements relating to the profeſſors in that behalf, with their places of abode and methods of teaching.

'SIR, *July* the 5*th*, 1711.

'IN your Spectator of *June* the 7th, you 'tranſcribe a letter ſent to you from a new 'ſort of muſter-maſter, who teaches ladies 'the whole exerciſe of the fan; I have a 'daughter juſt come to town, who though ſhe 'has always held a fan in her hand at proper times,

'times, yet ſhe knows no more how to uſe it 'according to true diſcipline, than an aukward 'ſchool-boy does to make uſe of his new ſword: 'I have ſent for her on purpoſe to learn the ex-'erciſe, ſhe being already very well accompliſhed 'in all other arts which are neceſſary for a 'young lady to underſtand; my requeſt is, 'that you will ſpeak to your correſpondent on 'my behalf, and in your next paper let me 'know what he expects, either by the month, 'or the quarter, for teaching; and where he 'keeps his place of rendezvous. I have a ſon 'too, whom I would fain have taught to gal-'lant fans, and ſhould be glad to know what 'the gentleman will have for teaching them 'both, I finding fans for practice at my own 'expence. This information will in the higheſt 'manner oblige,

'Sir,

'Your moſt humble ſervant,

'WILLIAM WISEACRE.

'As ſoon as my ſon is perfect in this art, 'which I hope will be in a year's time, for 'the boy is pretty apt, I deſign he ſhall learn 'to ride the great horſe, although he is not 'yet above twenty years old, if his mother, 'whoſe darling he is, will venture him.'

'To the SPECTATOR,

'The humble petition of *Benjamin Eaſy*, Gent.

'Sheweth,

'THAT it was your petitioner's misfortune to walk to *Hackney* church laſt *Sunday*, where to his great amazement he met with a ſoldier of your own training: ſhe furls a fan, recovers a fan, and goes through the whole exerciſe of it to admiration. This well-managed officer of yours has, to my knowledge, been the ruin of above five young gentlemen beſides myſelf, and ſtill goes on laying waſte whereſoever ſhe comes, whereby the whole village is in great danger. Our humble requeſt is therefore, that this bold Amazon be ordered immediately to lay down her arms, or that you would iſſue forth an order, that we who have been thus injured may meet at the place of general rendezvous, and there be taught to manage our ſnuff-boxes in ſuch manner as we may be an equal match for her:

R 'And your petitioner ſhall ever pray, &c.'

Saturday,

N° 135 Saturday, Auguſt 4.

Eſt brevitate opus, ut currat ſententia ——

HOR. Sat. 10. l. 1. v. 9.

Expreſs your ſentiments with brevity.

I HAVE ſomewhere read of an eminent perſon, who uſed in his private offices of devotion to give thanks to heaven that he was born a *Frenchman:* for my own part, I look upon it as a peculiar bleſſing that I was born an *Engliſhman.* Among many other reaſons, I think myſelf very happy in my country, as the language of it is wonderfully adapted to a man who is ſparing of his words, and an enemy to loquacity.

As I have frequently reflected on my good fortune in this particular, I ſhall communicate to the public my ſpeculations upon the *Engliſh* tongue, not doubting but they will be acceptable to all my curious readers.

The *Engliſh* delight in ſilence more than any other *European* nation, if the remarks which are made on us by foreigners are true. Our diſcourſe is not kept up in converſation, but falls into more pauſes and intervals than in our neighbouring countries; as it is obſerved, that the matter of our writings is thrown much cloſer together, and lies in a narrower compaſs than is uſual in the works of foreign authors: for, to favour

our natural taciturnity, when we are obliged to utter our thoughts, we do it in the ſhorteſt way we are able, and give as quick a birth to our conceptions as poſſible.

This humour ſhews itſelf in ſeveral remarks that we may make upon the *Engliſh* language. As firſt of all by its abounding in monoſyllables, which gives us an opportunity of delivering our thoughts in few ſounds. This indeed takes off from the elegance of our tongue, but at the ſame time expreſſes our ideas in the readieſt manner, and conſequently anſwers the firſt deſign of ſpeech better than the multitude of ſyllables, which make the words of other languages more tunable and ſonorous. The ſounds of our *Engliſh* words are commonly like thoſe of ſtring muſic, ſhort and tranſient, which riſe and periſh upon a ſingle touch; thoſe of other languages are like the notes of wind inſtruments, ſweet and ſwelling, and lengthened out into variety of modulation.

In the next place we may obſerve, that where the words are not monoſyllables, we often make them ſo, as much as lies in our power, by our rapidity of pronunciation; as it generally happens in moſt of our long words which are derived from the *Latin*, where we contract the length of the ſyllables that gives them a grave and ſolemn air in their own language, to make them more proper for diſpatch, and more conformable to the genius of our tongue. This we may find in a multitude of words, as *liberty*, *conſpiracy*, *theatre*, *orator*, &c.

The

The ſame natural averſion to loquacity has of late years made a very conſiderable alteration in our language, by cloſing in one ſyllable the termination of our præterperfect tenſe, as in theſe words, *drown'd*, *walk'd*, *arriv'd*, for *drowned*, *walked*, *arrived*, which has very much disfigured the tongue, and turned a tenth part of our ſmootheſt words into ſo many cluſters of conſonants. This is the more remarkable, becauſe the want of vowels in our language has been the general complaint of our politeſt authors, who nevertheleſs are the men that have made theſe retrenchments, and conſequently very much increaſed our former ſcarcity.

This reflection on the words that end in *ed*, I have heard in converſation from one of the greateſt genius's this age has produced. I think we may add to the foregoing obſervation, the change which has happened in our language, by the abbreviation of ſeveral words that are terminated in *eth*, by ſubſtituting an *s* in the room of the laſt ſyllable, as in *drowns*, *walks*, *arrives*, and innumerable other words, which in the pronunciation of our forefathers were *drowneth*, *walketh*, *arriveth*. This has wonderfully multiplied a letter which was before too frequent in the *Engliſh* tongue, and added to that hiſſing in our language which is taken ſo much notice of by foreigners; but at the ſame time humours our taciturnity, and eaſes us of many ſuperfluous ſyllables.

I might here obſerve, that the ſame ſingle letter on many occaſions does the office of a

whole word, and repreſents the *his* or *her* of our forefathers. There is no doubt but the ear of a foreigner, which is the beſt judge in this caſe, would very much diſapprove of ſuch innovations, which indeed we do ourſelves in ſome meaſure by retaining the old termination in writing, and in all the ſolemn offices of our religion.

As in the inſtances I have given we have epitomized many of our particular words to the detriment of our tongue, ſo on other occaſions we have drawn two words into one, which has likewiſe very much untuned our language, and clogged it with conſonants, as *mayn't*, *can't*, *ſhan't*, *won't*, and the like, for *may not*, *can not*, *ſhall not*, *will not*, &c.

It is perhaps this humour of ſpeaking no more than we needs muſt, which has ſo miſerably curtailed ſome of our words, that in familiar writings and converſations they often loſe all but their firſt ſyllables, as in *mob. rep. poſ. incog.* and the like; and as all ridiculous words make their firſt entry into a language by familiar phraſes, I dare not anſwer for theſe that they will not in time be looked upon as a part of our tongue. We ſee ſome of our poets have been ſo indiſcreet as to imitate *Hudibras*'s doggrel expreſſions in their ſerious compoſitions, by throwing out the ſigns of our ſubſtantives, which are eſſential to the *Engliſh* language. Nay, this humour of ſhortening our language had once run ſo far, that ſome of our celebrated authors, among whom we may reckon Sir *Roger L'Eſtrange*

ſtrange in particular, began to prune their words of all ſuperfluous letters, as they termed them, in order to adjuſt the ſpelling to the pronunciation; which would have confounded all our etymologies, and have quite deſtroyed our tongue.

We may here likewiſe obſerve that our proper names, when familiarized in *Engliſh*, generally dwindle to monoſyllables, whereas in other modern languages they receive a ſofter turn on this occaſion, by the addition of a new ſyllable. *Nick* in *Italian* is *Nicolini*, *Jack* in *French Janot*; and ſo of the reſt.

There is another particular in our language which is a great inſtance of our frugality of words, and that is the ſuppreſſing of ſeveral particles which muſt be produced in other tongues to make a ſentence intelligible: this often perplexes the beſt writers, when they find the relatives *whom*, *which*, or *they*, at their mercy whether they may have admiſſion or not; and will never be decided until we have ſomething like an academy, that by the beſt authorities and rules drawn from the analogy of languages ſhall ſettle all controverſies between grammar and idiom.

I have only conſidered our language as it ſhews the genius and natural temper of the *Engliſh*, which is modeſt, thoughtful and ſincere, and which perhaps may recommend the people, though it has ſpoiled the tongue. We might perhaps carry the ſame thought into other languages, and deduce a great part of what is peculiar to them from the genius of the people

who ſpeak them. It is certain, the light talkativ humour of the *French* has not a little infected their tongue, which might be ſhewn by many inſtances; as the genius of the *Italians*, which is ſo much addicted to muſic and ceremony, has moulded all their words and phraſes to thoſe particular uſes. The ſtatelineſs and gravity of the *Spaniards* ſhews itſelf to perfection in the ſolemnity of their language, and the blunt honeſt humour of the *Germans* ſounds better in the roughneſs of the *High-Dutch*, than it would in a politer tongue. C

N° 136 Monday, Auguſt 6.

—Parthis mendacior——

HOR. Ep. 1. l. 2. v. 112.

A greater liar *Parthia* never bred.

ACCORDING to the requeſt of this ſtrange fellow, I ſhall print the following letter.

'Mr. SPECTATOR,

'I Shall without any manner of preface or 'apology acquaint you, that I am, and ever 'have been from my youth upward, one of the 'greateſt liars this iſland has produced. I have 'read all the moraliſts upon the ſubject, but 'could never find any effect their diſcourſes 'had upon me, but to add to my misfortune

'by new thoughts and ideas, and making me 'more ready in my language, and capable of 'ſometimes mixing ſeeming truths with my 'improbabilities. With this ſtrong paſſion to- 'wards falſhood in this kind, there does not 'live an honeſter man or a ſincerer friend; 'but my imagination runs away with me, and 'whatever is ſtarted I have ſuch a ſcene of 'adventures appears in an inſtant before me, 'that I cannot help uttering them, though, to 'my immediate confuſion, I cannot but know 'I am liable to be detected by the firſt man 'I meet.

'Upon occaſion of the mention of the battle 'of *Pultowa*, I could not forbear giving an 'account of a kinſman of mine, a young 'merchant who was bred at *Muſcow*, that had 'too much mettle to attend books of entries 'and accounts, when there was ſo active a ſcene 'in the country where he reſided, and followed 'the Czar as a volunteer: this warm youth, 'born at the inſtant the thing was ſpoke of, 'was the man who unhorſed the *Swediſh* gene- 'ral, he was the occaſion that the *Muſcovites* 'kept their fire in ſo ſoldier-like a manner, and 'brought up thoſe troops which were covered 'from the enemy at the beginning of the day; 'beſides this, he had at laſt the good fortune to 'be the man who took Count *Piper*. With all 'this fire I knew my couſin to be the civileſt 'creature in the world. He never made any 'impertinent ſhow of his valour, and then 'he had an excellent genius for the world in

'every

'every other kind. I had letters from him,
'here I felt in my pockets, that exactly ſpoke
'the Czar's character, which I knew perfectly
'well; and I could not forbear concluding,
'that I lay with his imperial majeſty twice or
'thrice a week all the while he lodged at
'*Deptford*. What is worſe than all this, it is
'impoſſible to ſpeak to me, but you give me
'ſome occaſion of coming out with one lye or
'other, that has neither wit, humour, proſpect
'of intereſt, or any other motive that I can
'think of in nature. The other day, when
'one was commending an eminent and learned
'divine, what occaſion in the world had I to
'ſay, methinks he would look more venerable
'if he were not ſo fair a man? I remember the
'company ſmiled. I have ſeen the gentleman
'ſince, and he is coal-black. I have intimations
'every day in my life that nobody believes me,
'yet I am never the better. I was ſaying ſome-
'thing the other day to an old friend at *Will*'s
'coffee-houſe, and he made no manner of an-
'ſwer; but told me, that an acquaintance of
'*Tully* the orator having two or three times
'together ſaid to him, without receiving any
'anſwer, that upon his honour he was but that
'very month forty years of age; *Tully* anſwered,
'ſurely you think me the moſt incredulous man
'in the world, if I do not believe what you
'have told me every day this ten years. The
'miſchief of it is, I find myſelf wonderfully
'inclined to have been preſent at every occur-
'rence that is ſpoken of before me; this has

'led

'led me into many inconveniencies, but indeed 'they have been the fewer, becauſe I am no 'ill-natured man, and never ſpeak things to any 'man's diſadvantage. I never directly defame, 'but I do what is as bad in the conſequence, 'for I have often made a man ſay ſuch and ſuch 'a lively expreſſion, who was born a mere 'elder brother. When one has ſaid in my 'hearing, ſuch a one is no wiſer than he ſhould 'be, I immediately have replied, now 'faith, I 'cannot ſee that, he ſaid a very good thing to 'my lord ſuch a one, upon ſuch an occaſion, 'and the like. Such an honeſt dolt as this has 'been watched in every expreſſion he uttered, 'upon my recommendation of him, and con-'ſequently been ſubject to the more ridicule. 'I once endeavoured to cure myſelf of this im-'pertinent quality, and reſolved to hold my 'tongue for ſeven days together; I did ſo, but 'then I had ſo many winks and unneceſſary 'diſtortions of my face upon what any body 'elſe ſaid, that I found I only forbore the ex-'preſſion, and that I ſtill lyed in my heart to 'every man I met with. You are to know one 'thing, which I believe you will ſay is a pity, 'conſidering the uſe I ſhould have made of it, 'I never travelled in my life; but I do not 'know whether I could have ſpoken of any 'foreign country with more familiarity than I 'do at preſent, in company who are ſtrangers 'to me. I have curſed the inns in *Germany*; 'commended the brothels in *Venice*; the free-'dom of converſation in *France*; and though

'I

'I never was out of this dear town, and fifty 'miles about it, have been three nights together 'dogged by bravoes for an intrigue with a car-'dinal's miſtreſs at *Rome*.

'It were endleſs to give you particulars of 'this kind, but I can aſſure you, Mr. SPECTA-'TOR, there are about twenty or thirty of us 'in this town, I mean by this town the cities 'of *London* and *Weſtminſter*; I ſay there are in 'town a ſufficient number of us to make a 'ſociety among ourſelves; and ſince we cannot 'be believed any longer, I beg of you to print 'this my letter, that we may meet together, 'and be under ſuch regulation as there may be 'no occaſion for belief or confidence among us. 'If you think fit we might be called The Hiſ-'torians, for liar is become a very harſh word. 'And that a member of the ſociety may not 'hereafter be ill received by the reſt of the world, 'I deſire you would explain a little this ſort of 'men, and not let us hiſtorians be ranked, as 'we are in the imaginations of ordinary people, 'among common liars, make-bates, impoſtors, 'and incendiaries. For your inſtruction herein, 'you are to know that an hiſtorian in conver-'ſation is only a perſon of ſo pregnant a fancy, 'that he cannot be contented with ordinary oc-'currences. I know a man of quality of our 'order, who is of the wrong ſide of forty-three, 'and has been of that age, according to *Tully*'s 'jeſt, for ſome years ſince, whoſe vein is upon 'the romantic. Give him the leaſt occaſion, 'and he will tell you ſomething ſo very particular

'that

'that happened in ſuch a year, and in ſuch 'company, where by the by was preſent ſuch 'a one, who was afterwards made ſuch a thing. 'Out of all theſe circumſtances, in the beſt 'language in the world, he will join together 'with ſuch probable incidents an account that 'ſhews a perſon of the deepeſt penetration, the 'honeſteſt mind, and withal ſomething ſo 'humble when he ſpeaks of himſelf, that you 'would admire. Dear Sir, why ſhould this 'be lying! There is nothing ſo inſtructive. He 'has withal the graveſt aſpect; ſomething ſo 'very venerable and great? Another of theſe 'hiſtorians is a young man whom we would 'take in, though he extremely wants parts; as 'people ſend children, before they can learn 'any thing, to ſchool to keep them out of harm's 'way. He tells things which have nothing at 'all in them, and can neither pleaſe nor diſpleaſe, 'but merely take up your time to no manner 'of purpoſe, no manner of delight; but he is 'good-natured, and does it becauſe he loves to 'be ſaying ſomething to you, and entertain you.

'I could name you a ſoldier that hath done "very great things without ſlaughter; he is pro- 'digiouſly dull and ſlow of head, but what he 'can ſay is for ever falſe, ſo that we muſt have 'him.

'Give me leave to tell you of one more who 'is a lover; he is the moſt afflicted creature in 'the world, leſt what happened between him 'and a great beauty ſhould ever be known. 'Yet again he comforts himſelf, "Hang the

"jade

" jade her woman. If money can keep the ſlut " truſty I will do it, though I mortgage every " acre: *Anthony* and *Cleopatra* for that; *all for* " *love, and the world well loſt.*"

'Then, Sir, there is my little merchant, 'honeſt *Indigo* of the *'Change*, there is my 'man for loſs and gain; there is tare and tret, 'there is lying all round the globe; he has ſuch 'a prodigious intelligence he knows all the '*French* are doing, or what we intend or ought 'to intend, and has it from ſuch hands. But 'alas, whither am I running! while I complain, 'while I remonſtrate to you, even all this is a 'lye, and there is not one ſuch perſon of quality, 'lover, ſoldier, or merchant as I have now 'deſcribed in the whole world, that I know of. 'But I will catch myſelf once in my life, and 'in ſpite of nature ſpeak one truth, to wit that 'I am,

T 'Your humble ſervant, &c.'

Tueſday,

N° 137 Tueſday, Auguſt 7.

At hæc etiam ſervis ſemper libera fuerunt, timerent, gauderent, dolerent, ſuo potius quàm alterius arbitrio.

TULL. Epiſt.

Even ſlaves were always at liberty to fear, rejoice, and grieve, at their own rather than another's pleaſure.

IT is no ſmall concern to me, that I find ſo many complaints from that part of mankind whoſe portion it is to live in ſervitude, that thoſe whom they depend upon will not allow them to be even as happy as their condition will admit of. There are, as theſe unhappy correſpondents inform me, maſters who are offended at a chearful countenance, and think a ſervant is broke looſe from them, if he does not preſerve the utmoſt awe in their preſence. There is one who ſays, if he looks ſatisfied, his maſter aſks him what makes him ſo pert this morning; if a little ſour, hark ye, ſirrah, are not you paid your wages? The poor creatures live in the moſt extreme miſery together: the maſter knows not how to preſerve reſpect, nor the ſervant how to give it. It ſeems this perſon is of ſo ſullen a nature, that he knows but little ſatisfaction in the midſt of a plentiful fortune, and ſecretly frets to ſee any appearance of content, in one that lives

upon the hundredth part of his income, who is unhappy in the poſſeſſion of the whole. Uneaſy perſons, who cannot poſſeſs their own minds, vent their ſpleen upon all who depend upon them; which, I think, is expreſſed in a lively manner in the following letters.

'SIR, *Auguſt* 2, 1711.

'I Have read your Spectator of the third of the 'laſt month, and wiſh I had the happineſs 'of being preferred to ſerve ſo good a maſter as 'Sir ROGER. The character of my maſter 'is the very reverſe of that good and gentle 'knight's. All his directions are given, and his 'mind revealed by way of contraries: as when 'any thing is to be remembered, with a peculiar 'caſt of face he cries, "Be ſure to forget now." 'If I am to make haſte back, "Do not come "theſe two hours; be ſure to call by the way "upon ſome of your companions." Then an-'other excellent way of his is, if he ſets me 'any thing to do, which he knows muſt neceſ-'ſarily take up half a day, he calls ten times in 'a quarter of an hour to know whether I have 'done yet. This is his manner; and the ſame 'perverſeneſs runs through all his actions, ac-'cording as the circumſtances vary. Beſides all 'this, he is ſo ſuſpicious, that he ſubmits him-'ſelf to the drudgery of a ſpy. He is as un-'happy himſelf as he makes his ſervants: he is 'conſtantly watching us, and we differ no more 'in pleaſure and liberty than as a goaler and 'priſoner. He lays traps for faults, and no

'ſooner

'ſooner makes a diſcovery, but falls into ſuch 'language, as I am more aſhamed of for coming 'from him, than for being directed to me. This, 'Sir, is a ſhort ſketch of a maſter I have ſerved 'upwards of nine years; and though I have 'never wronged him, I confeſs my deſpair of 'pleaſing him has very much abated my endea-'vour to do it. If you will give me leave to 'ſteal a ſentence out of my maſter's *Clarendon*, I 'ſhall tell you my caſe in a word, "Being uſed "worſe than I deſerved, I cared leſs to deſerve "well than I had done."

'I am, Sir, Your humble ſervant,

'RALPH VALET.'

'Dear Mr. SPECTER,

'I AM the next thing to a lady's woman, and 'am under both my lady and her woman. 'I am ſo uſed by them both, that I ſhould be 'very glad to ſee them in the SPECTER. My 'lady herſelf is of no mind in the world, and 'for that reaſon her woman is of twenty minds 'in a moment. My lady is one that never 'knows what to do with herſelf; ſhe pulls on 'and puts off every thing ſhe wears twenty times 'before ſhe reſolves upon it for that day. I 'ſtand at one end of the room, and reach things 'to her woman. When my lady aſks for a 'thing, I hear and have half brought it, when 'the woman meets me in the middle of the 'room to receive it, and at that inſtant ſhe ſays 'No ſhe will not have it. Then I go back, and

'her woman comes up to her, and by this 'time ſhe will have that and two or three things 'more in an inſtant: the woman and I run 'to each other; I am loaded and delivering the 'things to her, when my lady ſays ſhe wants 'none of all theſe things, and we are the dulleſt 'creatures in the world, and ſhe the unhappieſt 'woman living, for ſhe ſhall not be dreſſed in 'any time. Thus we ſtand not knowing what 'to do, when our good lady with all the pa-'tience in the world tells us as plain as ſhe can 'ſpeak, that ſhe will have temper becauſe we 'have no manner of underſtanding; and begins 'again to dreſs, and ſee if we can find out of 'ourſelves what we are to do. When ſhe is 'dreſſed ſhe goes to dinner, and after ſhe has 'diſliked every thing there, ſhe calls for her 'coach, then commands it in again, and then 'ſhe will not go out at all, and then will go 'too, and orders the chariot. Now, good 'Mr. SPECTER, I deſire you would in the 'behalf of all who ſerve froward ladies, give 'out in your paper, that nothing can be done 'without allowing time for it, and that one 'cannot be back again with what one was ſent 'for, if one is called back before one can go 'a ſtep for that they want. And if you pleaſe, 'let them know that all miſtreſſes are as like 'as all ſervants.

'I am your loving friend,

'PATIENCE GIDDY.'

Theſe

Theſe are great calamities; but I met the other day in the five fields towards *Chelſea*, a pleaſanter tyrant than either of the above repreſented. A fat fellow was paſſing on in his open waiſtcoat; a boy of fourteen in a livery, carrying after him his cloke, upper coat, hat, wig, and ſword. The poor lad was ready to ſink with the weight, and could not keep up with his maſter, who turned back every half furlong, and wondered what made the lazy young dog lag behind.

There is ſomething very unaccountable, that people cannot put themſelves in the condition of the perſons below them, when they conſider the commands they give. But there is nothing more common, than to ſee a fellow, who, if he were reduced to it, would not be hired by any man living, lament that he is troubled with the moſt worthleſs dogs in nature.

It would, perhaps, be running too far out of common life to urge, that he who is not maſter of himſelf and his own paſſions cannot be a proper maſter of another. Æquanimity in a man's own words and actions, will eaſily diffuſe itſelf through his whole family. *Pamphilio* has the happieſt houſhold of any man I know, and that proceeds from the humane regard he has to them in their private perſons, as well as in reſpect that they are his ſervants. If there be any occaſion, wherein they may in themſelves be ſuppoſed to be unfit to attend their maſter's concerns, by reaſon of any attention to their own, he is ſo good as to place himſelf in their condition. I thought it very becoming in him, when at

dinner the other day he made an apology for want of more attendants. He ſaid, 'One of 'my footmen is gone to the wedding of his 'ſiſter, and the other I do not expect to wait, 'becauſe his father died but two days ago.' T

N° 138 Wedneſday, Auguſt 8.

Utitur in re non dubiâ teſtibus non neceſſariis. TULL.

He uſes unneceſſary proofs in an indiſputable point.

ONE meets now and then with perſons who are extremely learned and knotty in expounding clear caſes. *Tully* tells us of an author that ſpent ſome pages to prove that generals could not perform the great enterpriſes which have made them ſo illuſtrious, if they had not had men. He aſſerted alſo, it ſeems, that a miniſter at home, no more than a commander abroad, could do any thing without other men were his inſtruments and aſſiſtants. On this occaſion he produces the example of *Themiſtocles*, *Pericles*, *Cyrus*, and *Alexander* himſelf, whom he denies to have been capable of effecting what they did, except they had been followed by others. It is pleaſant enough to ſee ſuch perſons contend without opponents, and triumph without victory.

The author above-mentioned by the orator is placed for ever in a very ridiculous light, and

we meet every day in converſation ſuch as deſerve the ſame kind of renown, for troubling thoſe with whom they converſe with the like certainties. The perſons that I have always thought to deſerve the higheſt admiration in this kind are your ordinary ſtory-tellers, who are moſt religiouſly careful of keeping to the truth in every particular circumſtance of a narration, whether it concern the main end or not. A gentleman whom I had the honour to be in company with the other day, upon ſome occaſion that he was pleaſed to take, ſaid, he remembered a very pretty repartee made by a very witty man in King *Charles*'s time upon the like occaſion. I remember, ſaid he, upon entering into the tale, much about the time of *Oats*'s plot, that a couſin-german of mine and I were at the *Bear* in *Holbourn*: No, I am out, it was at the *Croſs-Keys*; but *Jack Thomſon* was there, for he was very great with the gentleman who made the anſwer. But I am ſure it was ſpoken ſomewhere thereabouts, for we drank a bottle in that neighbourhood every evening; but no matter for all that, the thing is the ſame; but——

He was going on to ſettle the geography of the jeſt when I left the room, wondering at this odd turn of head which can play away its words, with uttering nothing to the purpoſe, ſtill obſerving its own impertinences, and yet proceeding in them. I do not queſtion but he informed the reſt of his audience, who had more patience than I, of the birth and parentage, as well as the collateral alliances of his family, who made the repartee, and of him who provoked him to it.

It is no ſmall misfortune to any who have a juſt value for their time, when this quality of being ſo very circumſtantial, and careful to be exact, happens to ſhew itſelf in a man whoſe quality obliges them to attend his proofs, that it is now day, and the like. But this is augmented when the ſame genius gets into authority, as it often does. Nay, I have known it more than once aſcend the very pulpit. One of this ſort taking it in his head to be a great admirer of Dr. *Tillotſon* and Dr. *Beveridge*, never failed of proving out of theſe great authors things which no man living would have denied him upon his own ſingle authority. One day reſolving to come to the point in hand, he ſaid, according to that excellent divine, I will enter upon the matter, or in his words, in his fifteenth ſermon of the folio edition, page 160.

'I ſhall briefly explain the words, and then 'conſider the matter contained in them.'

This honeſt gentleman needed not, one would think, ſtrain his modeſty ſo far as to alter his deſign of 'entering upon the matter,' to that of 'briefly explaining.' But ſo it was, that he would not even be contented with that authority, but added alſo the other divine to ſtrengthen his method, and told us, with the pious and learned Dr. *Beveridge*, page 4th of his 9th volume, 'I ſhall endeavour to make it as 'plain as I can from the words which I have 'now read, wherein for that purpoſe we ſhall 'conſider——' This wiſeacre was reckoned by the

the pariſh, who did not underſtand him, a moſt excellent preacher; but that he read too much, and was ſo humble that he did not truſt enough to his own parts.

Next to theſe ingenious gentlemen, who argue for what nobody can deny them, are to be ranked a ſort of people who do not indeed attempt to prove inſignificant things, but are ever labouring to raiſe arguments with you about matters you will give up to them without the leaſt controverſy. One of theſe people told a gentleman who ſaid he ſaw Mr. ſuch a one go this morning at nine of the clock towards the *Gravel-pits*, Sir, I muſt beg your pardon for that, for though I am very loth to have any diſpute with you, yet I muſt take the liberty to tell you it was nine when I ſaw him at St. *James*'s. When men of this genius are pretty far gone in learning they will put you to prove that ſnow is white, and when you are upon that topic can ſay that there is really no ſuch thing as colour in nature; in a word, they can turn what little knowledge they have into a ready capacity of raiſing doubts; into a capacity of being always frivolous and always unanſwerable. It was of two diſputants of this impertinent and laborious kind that the cynic ſaid, 'One 'of theſe fellows is milking a ram, and the 'other holds the pail.'

'ADVERTISEMENT.

'The exerciſe of the ſnuff-box, according to 'the moſt faſhionable airs and motions, in op- 'poſition to the exerciſe of the fan, will be 'taught with the beſt plain or perfumed ſnuff, 'at *Charles Lillie*'s perfumer at the corner of '*Beaufort-Buildings* in the *Strand*, and attend- 'ance given for the benefit of the young mer- 'chants about the Exchange for two hours 'every day at noon, except *Saturdays*, at a toy- 'ſhop near *Garraway*'s coffee-houſe. There 'will be likewiſe taught the ceremony of the 'ſnuff-box, or rules for offering ſnuff to a 'ſtranger, a friend, or a miſtreſs, according to 'the degrees of familiarity or diſtance; with 'an explanation of the careleſs, the ſcornful, 'the politic, and the ſurly pinch, and the ge- 'ſtures proper to each of them.

'*N. B.* The undertaker does not queſtion 'but in a ſhort time to have formed a body of 'regular ſnuff-boxes ready to meet and make 'head againſt all the regiment of fans which 'have been lately diſciplined, and are now in 'motion.' T

Thurſday,

N° 139 Thurſday, Auguſt 9.

Vera gloria radices agit, atque etiam propagatur: ficta omnia celeriter, tanquam floſculi, decidunt, nec ſimulatum poteſt quidquam eſſe diuturnum. TULL.

True glory takes root, and even ſpreads: all falſe pretences, like flowers, fall to the ground; nor can any counterfeit laſt long.

OF all the affections which attend human life, the love of glory is the moſt ardent. According as this is cultivated in princes, it produces the greateſt good or the greateſt evil. Where ſovereigns have it by impreſſions received from education only, it creates an ambitious rather than a noble mind; where it is the natural bent of the prince's inclination, it prompts him to the purſuit of things truly glorious. The two greateſt men now in *Europe*, according to the common acceptation of the word great, are *Lewis* King of *France*, and *Peter* Emperor of *Ruſſia*. As it is certain that all fame does not ariſe from the practice of virtue, it is, methinks, no unpleaſing amuſement to examine the glory of theſe potentates, and diſtinguiſh that which is empty, periſhing, and frivolous, from what is ſolid, laſting, and important. *Lewis* of *France* had his infancy attended by crafty and worldly men, who made extent of territory the moſt glorious

glorious inſtance of power, and miſtook the ſpreading of fame for the acquiſition of honour. The young monarch's heart was by ſuch converſation eaſily deluded into a fondneſs for vainglory, and upon theſe unjuſt principles to form or fall in with ſuitable projects of invaſion, rapine, murder, and all the guilts that attend war when it is unjuſt. At the ſame time this tyranny was laid, ſciences and arts were encouraged in the moſt generous manner, as if men of higher faculties were to be bribed to permit the maſſacre of the reſt of the world. Every ſuperſtructure which the court of *France* built upon their firſt deſigns, which were in themſelves vicious, was ſuitable to its falſe foundation. The oſtentation of riches, the vanity of equipage, ſhame of poverty, and ignorance of modeſty, were the common arts of life: the generous love of one woman was changed into gallantry for all the ſex, and friendſhips among men turned into commerces of intereſt, or mere profeſſions. 'While theſe were 'the rules of life, perjuries in the prince, and a 'general corruption of manners in the ſubject, 'were the ſnares in which *France* has entangled 'all her neighbours.' With ſuch falſe colours have the eyes of *Lewis* been enchanted, from the debauchery of his early youth, to the ſuperſtition of his preſent old age. Hence it is, that he has the patience to have ſtatues erected to his proweſs, his valour, his fortitude; and in the ſoftneſſes and luxury of a court to be applauded for magnanimity and enterpriſe in military atchievements.

Peter Alexovitz of *Ruſſia*, when he came to years of manhood, though he found himſelf emperor of a vaſt and numerous people, maſter of an endleſs territory, abſolute commander of the lives and fortunes of his ſubjects, in the midſt of this unbounded power and greatneſs turned his thoughts upon himſelf and people with ſorrow. Sordid ignorance and a brute manner of life this generous prince beheld and contemned from the light of his own genius. His judgment ſuggeſted this to him, and his courage prompted him to amend it. In order to this he did not ſend to the nation from whence the reſt of the world has borrowed its politeneſs, but himſelf left his diadem to learn the true way to glory and honour, and application to uſeful arts, wherein to employ the laborious, the ſimple, the honeſt part of his people. Mechanic employments and operations were very juſtly the firſt objects of his favour and obſervation. With this glorious intention he travelled into foreign nations in an obſcure manner, above receiving little honours where he ſojourned, but prying into what was of more conſequence, their arts of peace and of war. By this means has this great prince laid the foundation of a great and laſting fame, by perſonal labour, perſonal knowledge, perſonal valour. It would be injury to any of antiquity to name them with him. Who, but himſelf, ever left a throne to learn to ſit in it with more grace? Who ever thought himſelf mean in abſolute power, until he had learned to uſe it?

If we conſider this wonderful perſon, it is perplexity to know where to begin his encomium. Others may in a metaphorical or philoſophic ſenſe be ſaid to command themſelves, but this emperor is alſo literally under his own command. How generous and how good was his entering his own name as a private man in the army he raiſed, that none in it might expect to out-run the ſteps with which he himſelf advanced? By ſuch meaſures this godlike prince learned to conquer, learned to uſe his conqueſts. How terrible has he appeared in battle, how gentle in victory? Shall then the baſe arts of the *Frenchman* be held polite, and the honeſt labours of the *Ruſſian* barbarous? No: barbarity is the ignorance of true honour, or placing any thing inſtead of it. The unjuſt prince is ignoble and barbarous, the good prince only renowned and glorious.

Though men may impoſe upon themſelves what they pleaſe by their corrupt imaginations, truth will ever keep its ſtation; and as glory is nothing elſe but the ſhadow of virtue, it will certainly diſappear at the departure of virtue. But how carefully ought the true notions of it to be preſerved, and how induſtrious ſhould we be to encourage any impulſes towards it? The *Weſtminſter* ſchool-boy that ſaid the other day he could not ſleep or play for the colours in the hall, ought to be free from receiving a blow for ever.

But

But let us conſider what is truly glorious according to the author I have to-day quoted in the front of my paper.

The perfection of glory, ſays *Tully*, conſiſts in theſe three particulars: 'That the people 'love us; that they have confidence in us; 'that being affected with a certain admiration 'towards us, they think we deſerve honour.' This was ſpoken of greatneſs in a commonwealth; but if one were to form a notion of conſummate glory under our conſtitution, one muſt add to the above-mentioned felicities a certain neceſſary inexiſtence, and diſreliſh of all the reſt, without the prince's favour. He ſhould, methinks, have riches, power, honour, command, glory; but riches, power, honour, command and glory ſhould have no charms, but as accompanied with the affection of his prince. He ſhould, methinks, be popular becauſe a favourite, and a favourite becauſe popular. Were it not to make the character too imaginary, I would give him ſovereignty over ſome foreign territory, and make him eſteem that an empty addition without the kind regards of his own prince. One may merely have an idea of a man thus compoſed and circumſtantiated, and if he were ſo made for power without an incapacity of giving jealouſy, he would be alſo glorious without poſſibility of receiving diſgrace. This humility and this importance muſt make his glory immortal.

Theſe thoughts are apt to draw me beyond the uſual length of this paper, but if I could ſuppoſe ſuch rhapſodies could outlive the common

mon fate of ordinary things, I would ſay theſe ſketches and faint images of glory were drawn in *Auguſt* 1711, when *John* Duke of *Marlborough* made that memorable march wherein he took the *French* lines without bloodſhed. T

N° 140 Friday, Auguſt 10.

——*Animum curis nunc huc dividit illuc.*

VIRG. Æn. 4. v. 285.

This way and that he turns his anxious mind.

DRYDEN.

WHEN I acquaint my reader, that I have many other letters not yet acknowledged, I believe he will own, what I have a mind he ſhould believe, that I have no ſmall charge upon me, but am a perſon of ſome conſequence in this world. I ſhall therefore employ the preſent hour only in reading petitions, in the order as follows.

'Mr. SPECTATOR,

'I Have loſt ſo much time already, that I 'deſire upon the receipt hereof, you would 'ſit down immediately and give me your anſwer. 'And I would know of you whether a pretender 'of mine really loves me. As well as I can I 'will deſcribe his manners. When he ſees me 'he is always talking of conſtancy, but vouchſafes 'to

'to viſit me but once a fortnight, and then is 'always in haſte to be gone. When I am ſick, 'I hear, he ſays he is mightily concerned, but 'neither comes nor ſends, becauſe, as he tells 'his acquaintance with a ſigh, he does not care 'to let me know all the power I have over him, 'and how impoſſible it is for him to live without 'me. When he leaves the town he writes once 'in ſix weeks, deſires to hear from me, com-'plains of the torment of abſence, ſpeaks of 'flames, tortures, languiſhings, and ecſtaſies. 'He has the cant of an impatient lover, but 'keeps the pace of a lukewarm one. You 'know I muſt not go faſter than he does, and 'to move at this rate is as tedious as counting 'a great clock. But you are to know he is 'rich, and my mother ſays, as he is ſlow he is 'ſure; he will love me long, if he love me 'little: but I appeal to you whether he loves 'at all.

'Your neglected humble ſervant,

'LYDIA NOVELL.

'All theſe fellows who have money are ex-'tremely ſaucy and cold; pray, Sir, tell them 'of it.'

'Mr. SPECTATOR,

'I Have been delighted with nothing more 'through the whole courſe of your writings 'than the ſubſtantial account you lately gave of 'wit, and I could wiſh you would take ſome 'other opportunity to expreſs further the corrupt

'taſte

'taſte the age is run into; which I am chiefly 'apt to attribute to the prevalency of a few po-'pular authors, whoſe merit in ſome reſpects 'has given a ſanction to their faults in others. 'Thus the imitators of *Milton* ſeem to place all 'the excellency of that ſort of writing either in 'the uncouth or antique words, or ſomething 'elſe which was highly vicious, though pardon-'able, in that great man. The admirers of 'what we call point, or turn, look upon it as 'the particular happineſs to which *Cowley*, *Ovid*, 'and others, owe their reputation, and there-'fore imitate them only in ſuch inſtances; what 'is juſt, proper and natural does not ſeem to 'be the queſtion with them, but by what means 'a quaint antitheſis may be brought about, how 'one word may be made to look two ways, and 'what will be the conſequence of a forced 'alluſion. Now, though ſuch authors appear 'to me to reſemble thoſe who make themſelves 'fine, inſtead of being well-dreſſed, or graceful; 'yet the miſchief is, that theſe beauties in them, 'which I call blemiſhes, are thought to proceed 'from luxuriance of fancy, and overflowing of 'good ſenſe: in one word, they have the 'character of being too witty; but if you would 'acquaint the world they are not witty at all, 'you would, among many others, oblige,

'Sir,

'Your moſt benevolent reader,

'R. D.'

'SIR,

'SIR,

'I AM a young woman, and reckoned pretty, 'therefore you will pardon me that I trouble 'you to decide a wager between me and a couſin 'of mine, who is always contradicting one 'becauſe he underſtands *Latin*. Pray, Sir, is '*Dimple* ſpelt with a ſingle or a double *p*?

'I am, Sir,

'Your very humble ſervant,

'BETTY SANTER.

'Pray, Sir, direct thus, To the *kind Queriſt*, 'and leave it at Mr. *Lillie*'s, for I do not care 'to be known in the thing at all.

'I am, Sir, again your humble ſervant.'

'Mr. SPECTATOR,

'I MUſt needs tell you there are ſeveral of your 'papers I do not much like. You are often 'ſo nice there is no enduring you, and ſo learned 'there is no underſtanding you. What have 'you to do with our petticoats?

'Your humble ſervant,

'PARTHENOPE.'

'Mr. SPECTATOR,

'LAST night as I was walking in the Park, 'I met a couple of friends; pr'ythee *Jack*, 'ſays one of them, let us go drink a glaſs of 'wine, for I am fit for nothing elſe. This put 'me upon reflecting on the many miſcarriages

'which happen in converſations over wine, 'when men go to the bottle to remove ſuch 'humours as it only ſtirs up and awakens. 'This I could not attribute more to any thing 'than to the humour of putting company upon 'others which men do not like themſelves. 'Pray, Sir, declare in your papers, that he who 'is a troubleſome companion to himſelf, will 'not be an agreeable one to others. Let people 'reaſon themſelves into good-humour, before 'they impoſe themſelves upon their friends. 'Pray, Sir, be as eloquent as you can upon this 'ſubject, and do human life ſo much good, as 'to argue powerfully, that it is not every one 'that can ſwallow who is fit to drink a glaſs of 'wine.

'Your moſt humble ſervant.'

'SIR,

'I THIS morning caſt my eye upon your 'paper concerning the expence of time. 'You are very obliging to the women, eſpe- 'cially thoſe who are not young and paſt gal- 'lantry, by touching ſo gently upon gaming: 'therefore I hope you do not think it wrong to 'employ a little leiſure time in that diverſion; 'but I ſhould be glad to hear you ſay ſomething 'upon the behaviour of ſome of the female 'gameſters.

'I have obſerved ladies, who in all other 'reſpects are gentle, good-humoured, and the 'very pinks of good breeding; who as ſoon as 'the ombre-table is called for, and ſet down

'to

'to their buſineſs, are immediately tranſmi-
'grated into the verieſt waſps in nature.

'You muſt know I keep my temper, and
'win their money; but am out of countenance
'to take it, it makes them ſo very uneaſy. Be
'pleaſed, dear Sir, to inſtruct them to loſe with
'a better grace, and you will oblige

'Yours,

'RACHEL BASTO.'

'Mr. SPECTATOR,

'YOUR kindneſs to *Eleonora*, in one of your
'papers, has given me encouragement to
'do myſelf the honour of writing to you. The
'great regard you have ſo often expreſſed for
'the inſtruction and improvement of our ſex,
'will, I hope, in your own opinion, ſufficiently
'excuſe me from making any apology for the
'impertinence of this letter. The great deſire
'I have to embelliſh my mind with ſome of
'thoſe graces which you ſay are ſo becoming,
'and which you aſſert reading helps us to, has
'made me uneaſy until I am put in a capacity of
'attaining them: this, Sir, I ſhall never think
'myſelf in, until you ſhall be pleaſed to recom-
'mend ſome author or authors to my peruſal.

'I thought indeed, when I firſt caſt my eye
'on *Eleonora*'s letter, that I ſhould have had no
'occaſion for requeſting it of you; but to my
'very great concern, I found on the peruſal of
'that Spectator, I was intirely diſappointed, and
'am as much at a loſs how to make uſe of my
'time for that end as ever. Pray, Sir, oblige

'me at leaſt with one ſcene, as you were pleaſed 'to entertain *Eleonora* with your prologue. I 'write to you not only my own ſentiments, but 'alſo thoſe of ſeveral others of my acquaintance, 'who are as little pleaſed with the ordinary 'manner of ſpending one's time as myſelf: and 'if a fervent deſire after knowledge, and a great 'ſenſe of our preſent ignorance, may be thought 'a good preſage and earneſt of improvement, 'you may look upon your time you ſhall beſtow 'in anſwering this requeſt not thrown away to 'no purpoſe. And I cannot but add, that unleſs 'you have a particular and more than ordinary 'regard for *Eleonora*, I have a better title to 'your favour than ſhe; ſince I do not content 'myſelf with tea-table reading of your papers, 'but it is my entertainment very often when 'alone in my cloſet. To ſhew you I am capable 'of improvement, and hate flattery, I acknow-'ledge I do not like ſome of your papers, but 'even there I am readier to call in queſtion my 'own ſhallow underſtanding than Mr. SPEC-'TATOR's profound judgment.

'I am, Sir, your already, and in hopes of 'being more your, obliged ſervant,

'PARTHENIA.'

This laſt letter is written with ſo urgent and ſerious an air, that I cannot but think it incumbent upon me to comply with her commands, which I ſhall do very ſuddenly. T

Saturday,

N° 141 Saturday, Auguſt 11.

——*Migravit ab aure voluptas*
Omnis——

HOR. Ep. 1. l. 2. v. 187.

Pleaſure no more ariſes from the ear.

IN the preſent emptineſs of the town, I have ſeveral applications from the lower parts of the players, to admit ſuffering to paſs for acting. They in very obliging terms deſire me to let a fall on the ground, a ſtumble, or a good ſlap on the back, be reckoned a jeſt. Theſe gambols I ſhall tolerate for a ſeaſon, becauſe I hope the evil cannot continue longer than until the people of condition and taſte return to town. The method, ſome time ago, was to entertain that part of the audience, who have no faculty above eye-ſight, with rope-dancers and tumblers; which was a way diſcreet enough, becauſe it prevented confuſion, and diſtinguiſhed ſuch as could ſhew all the poſtures which the body is capable of, from thoſe who were to repreſent all the paſſions to which the mind is ſubject. But though this was prudently ſettled, corporeal and intellectual actors ought to be kept at a ſtill wider diſtance than to appear on the ſame ſtage at all: for which reaſon I muſt propoſe ſome methods for the improvement of the bear-

garden, by diſmiſſing all bodily actors to that quarter.

In caſes of greater moment, where men appear in public, the conſequence and importance of the thing can bear them out. And though a pleader or preacher is hoarſe or aukward, the weight of the matter commands reſpect and attention; but in theatrical ſpeaking, if the performer is not exactly proper and graceful, he is utterly ridiculous. In caſes where there is little elſe expected, but the pleaſure of the ears and eyes, the leaſt diminution of that pleaſure is the higheſt offence. In acting, barely to perform the part is not commendable, but to be the leaſt out is contemptible. To avoid theſe difficulties and delicacies, I am informed, that while I was out of town, the actors have flown in the air, and played ſuch pranks, and run ſuch hazards, that none but the ſervants of the fire-office, tilers and maſons, could have been able to perform the like. The author of the following letter, it ſeems, has been of the audience at one of theſe entertainments, and has accordingly complained to me upon it; but I think he has been to the utmoſt degree ſevere againſt what is exceptionable in the play he mentions, without dwelling ſo much as he might have done on the author's moſt excellent talent of humour. The pleaſant pictures he has drawn of life, ſhould have been more kindly mentioned, at the ſame time that he baniſhes his witches, who are too dull devils to be attacked with ſo much warmth.

Mr.

'Mr. SPECTATOR,

'UPON a report that *Moll White* had followed you to town, and was to act a part 'in the *Lancaſhire-witches*, I went laſt week to 'ſee that play. It was my fortune to ſit next 'to a country Juſtice of the Peace, a neighbour, 'as he ſaid, of Sir ROGER's, who pretended to 'ſhew her to us in one of the dances. There 'was witchcraft enough in the entertainment 'almoſt to incline me to believe him; *Ben Johnſon* was almoſt lamed; young *Bullock* narrowly 'ſaved his neck; the audience was aſtoniſhed, 'and an old acquaintance of mine, a perſon of 'worth, whom I would have bowed to in the 'pit, at two yards diſtance did not know me.

'If you were what the country people reported 'you, a white witch, I could have wiſhed you 'had been there to have exorciſed that rabble of 'broomſticks, with which we were haunted 'for above three hours. I could have allowed 'them to ſet *Clod* in the tree, to have ſcared 'the ſportſmen, plagued the juſtice, and employed honeſt *Teague* with his holy water. 'This was the proper uſe of them in comedy, 'if the author had ſtopped here; but I cannot 'conceive what relation the ſacrifice of the black 'lamb, and the ceremonies of their worſhip to 'the devil, have to the buſineſs of mirth and 'humour.

'The gentleman who writ this play, and 'has drawn ſome characters in it very juſtly, 'appears to have been miſled in his witchcraft

'by an unwary following the inimitable *Shake-*
'*ſpear*. The incantations in *Macbeth* have a
'ſolemnity admirably adapted to the occaſion of
'that Tragedy, and fill the mind with a ſuitable
'horror; beſides, that the witches are a part
'of the ſtory itſelf, as we find it very particularly
'related in *Hector Boetius*, from whom he ſeems
'to have taken it. This therefore is a proper
'machine where the buſineſs is dark, horrid, and
'bloody; but is extremely foreign from the affair
'of Comedy. Subjects of this kind, which
'are in themſelves diſagreeable, can at no time
'become entertaining, but by paſſing through
'an imagination like *Shakeſpear*'s to form them;
'for which reaſon Mr. *Dryden* would not allow
'even *Beaumont* and *Fletcher* capable of imi-
'tating him.

'But *Shakeſpear*'s magic could not copy'd be,
'Within that circle none durſt walk but he.'

'I ſhould not, however, have troubled you
'with theſe remarks, if there were not ſome-
'thing elſe in this Comedy, which wants to be
'exorciſed more than the witches: I mean the
'freedom of ſome paſſages, which I ſhould
'have overlooked, if I had not obſerved that
'thoſe jeſts can raiſe the loudeſt mirth, though
'they are painful to right ſenſe, and an outrage
'upon modeſty.

'We muſt attribute ſuch liberties to the taſte
'of that age, but indeed by ſuch repreſentations
'a poet ſacrifices the beſt part of his audience

'to

'to the worſt; and, as one would think, neg-
'lects the boxes, to write to the orange-wenches.

'I muſt not conclude until I have taken
'notice of the moral with which this comedy
'ends. The two young ladies having given a
'notable example of outwitting thoſe who had
'a right in the diſpoſal of them, and marrying
'without conſent of parents; one of the injured
'parties, who is eaſily reconciled, winds up all
'with this remark,

'——Deſign whate'er we will,
'There is a fate which over-rules us ſtill.'

'We are to ſuppoſe that the gallants are men
'of merit, but if they had been rakes, the ex-
'cuſe might have ſerved as well. *Hans Carvel*'s
'wife was of the ſame principle, but has ex-
'preſſed it with a delicacy, which ſhews ſhe is
'not ſerious in her excuſe, but in a ſort of
'humorous philoſophy turns off the thought
'of her guilt, and ſays,

'That if weak women go aſtray,
'Their ſtars are more in fault than they.'

'This, no doubt, is a full reparation, and
'diſmiſſes the audience with very edifying im-
'preſſions.

'Theſe things fall under a province you have
'partly purſued already, and therefore demand
'your animadverſion, for the regulating ſo noble
'an entertainment as that of the ſtage. It were
'to be wiſhed that all who write for it here-
'after would raiſe their genius, by the ambition
'of

'of pleaſing people of the beſt underſtanding; 'and leave others who ſhew nothing of the 'human ſpecies but riſibility, to ſeek their di- 'verſion at the bear-garden, or ſome other pri- 'vileged place, where reaſon and good-man- 'ners have no right to diſturb them.

T *Auguſt* 8, 1711. 'I am, &c.'

N° 142 Monday, Auguſt 13.

—*Irrupta tenet copula*—— Hor. Od. 13. l. 1. v. 18.

——————They equal move
In an unbroken yoke of faithful love.

Glanvil.

THE following letters being genuine, and the images of a worthy paſſion, I am willing to give the old lady's admonition to myſelf, and the repreſentation of her own happineſs, a place in my writings.

'Mr. Spectator, *Auguſt* 9, 1711.

'I AM now in the ſixty-ſeventh year of my 'age, and read you with approbation; but 'methinks you do not ſtrike at the root of the 'greateſt evil in life, which is the falſe notion 'of gallantry in love. It is, and has long been, 'upon a very ill foot; but I who have been 'a wife forty years, and was bred in a way 'that

'that has made me ever ſince very happy, ſee 'through the folly of it. In a word, Sir, when 'I was a young woman, all who avoided the 'vices of the age, were very carefully educated, 'and all fantaſtical objects were turned out of our 'ſight. The tapeſtry hangings, with the great 'and venerable ſimplicity of the ſcripture ſtories, 'had better effects than now the Loves of *Venus* 'and *Adonis*, or *Bacchus* and *Ariadne* in your fine 'preſent prints. The gentleman I am married 'to made love to me in rapture, but it was the 'rapture of a Chriſtian and a man of honour, not 'a romantic hero or a whining coxcomb: this 'put our life upon a right baſis. To give you 'an idea of our regard one to another, I incloſe 'to you ſeveral of his letters, writ forty years 'ago, when my lover; and one writ the other 'day, after ſo many years cohabitation.

'Your ſervant,

'ANDROMACHE.'

'MADAM, *Auguſt* 7, 1671.

'IF my vigilance and ten thouſand wiſhes 'for your welfare and repoſe could have any 'force, you laſt night ſlept in ſecurity, and had 'every good angel in your attendance. To 'have my thoughts ever fixed on you, to live 'in conſtant fear of every accident to which 'human life is liable, and to ſend up my hourly 'prayers to avert them from you; I ſay, Ma-'dam, thus to think, and thus to ſuffer, is what 'I do for her who is in pain at my approach,

'and

'and calls all my tender ſorrow impertinence. 'You are now before my eyes, my eyes that 'are ready to flow with tenderneſs, but cannot 'give relief to my guſhing heart, that dictates 'what I am now ſaying, and yearns to tell you 'all its achings. How art thou, oh my ſoul, 'ſtolen from thyſelf! How is all thy attention 'broken! My books are blank paper, and my 'friends intruders. I have no hope of quiet but 'from your pity; to grant it, would make more 'for your triumph. To give pain is the tyranny, 'to make happy the true empire of beauty. 'If you would conſider aright, you would find 'an agreeable change in diſmiſſing the attendance 'of a ſlave, to receive the complaiſance of a 'companion. I bear the former in hopes of the 'latter condition: as I live in chains without 'murmuring at the power which inflicts them, 'ſo I could enjoy freedom without forgetting 'the mercy that gave it.

'Madam, I am,

'Your moſt devoted, moſt obedient ſervant.

'Though I made him no declarations in his 'favour, you ſee he had hopes of me when he 'writ this in the month following.'

'MADAM, *September* 3, 1671.

'BEFORE the light this morning dawned 'upon the earth, I waked, and lay in ex-'pectation of its return, not that it could give 'any new ſenſe of joy to me, but as I hoped it 'would

'would bleſs you with its chearful face, after a 'quiet which I wiſhed you laſt night. If my 'prayers are heard, the day appeared with all the 'influence of a merciful Creator upon your per-'ſon and actions. Let others, my lovely charmer, 'talk of a blind being that diſpoſes their hearts, 'I contemn their low images of love. I have 'not a thought which relates to you, that I 'cannot with confidence beſeech the all-ſeeing 'Power to bleſs me in. May he direct you 'in all your ſteps, and reward your innocence, 'your ſanctity of manners, your prudent youth, 'and becoming piety, with the continuance of 'his grace and protection. This is an unuſual 'language to ladies; but you have a mind ele-'vated above the giddy notions of a ſex in-'ſnared by flattery, and miſled by a falſe and 'ſhort adoration into a ſolid and long contempt. 'Beauty, my faireſt creature, palls in the poſ-'ſeſſion, but I love alſo your mind; your ſoul 'is as dear to me as my own; and if the ad-'vantages of a liberal education, ſome know-'ledge, and as much contempt of the world, 'joined with the endeavours towards a life of 'ſtrict virtue and religion, can qualify me to 'raiſe new ideas in a breaſt ſo well diſpoſed as 'yours is, our days will paſs away with joy; 'and old age, inſtead of introducing melancholy 'proſpects of decay, give us hope of eternal 'youth in a better life. I have but few minutes 'from the duty of my employment to write in, 'and without time to read over what I have 'writ, therefore beſeech you to pardon the firſt

'hints of my mind, which I have expreſſed in 'ſo little order.

'I am, deareſt creature,

'Your moſt obedient,

'moſt devoted ſervant.'

'The two next were written after the day 'for our marriage was fixed.'

'MADAM, *September* 25, 1671.

'IT is the hardeſt thing in the world to be in 'love, and yet attend buſineſs: as for me, 'all that ſpeak to me find me out, and I muſt 'lock myſelf up, or other people will do it for 'me. A gentleman aſked me this morning 'what news from *Holland*, and I anſwered, She 'is exquiſitely handſome. Another deſired to 'know when I had been laſt at *Windſor*, I re-'plied, She deſigns to go with me. Pr'ythee 'allow me at leaſt to kiſs your hand before the 'appointed day, that my mind may be in ſome 'compoſure. Methinks I could write a volume 'to you, but all the language on earth would 'fail in ſaying how much, and with what diſ-'intereſted paſſion,

'I am ever yours.'

'*September* 30, 1671.

'Dear Creature, Seven in the morning.

'NEXT to the influence of heaven, I am to 'thank you that I ſee the returning day 'with pleaſure. To paſs my evenings in ſo

'ſweet

'ſweet a converſation, and have the eſteem of 'a woman of your merit, has in it a particularity 'of happineſs no more to be expreſſed than re-'turned. But I am, my lovely creature, con-'tented to be on the obliged ſide, and to employ 'all my days in new endeavours to convince you 'and all the world of the ſenſe I have of your 'condeſcenſion in chooſing,

'Madam, Your moſt faithful,

'moſt obedient humble ſervant.'

'He was, when he writ the following letter, 'as agreeable and pleaſant a man as any in '*England*.'

'MADAM, *October* 20, 1671.

'I BEG pardon that my paper is not finer, 'but I am forced to write from a coffee-'houſe where I am attending about buſineſs. 'There is a dirty crowd of buſy faces all around 'me talking of money, while all my ambition, 'all my wealth is love: love which animates 'my heart, ſweetens my humour, enlarges my 'ſoul, and affects every action of my life. It is 'to my lovely charmer I owe that many noble 'ideas are continually affixed to my words and 'actions: it is the natural effect of that generous 'paſſion to create in the admirer ſome ſimi-'litude of the object admired; thus, my dear, 'am I every day to improve from ſo ſweet a com-'panion. Look up, my fair one, to that Hea-'ven which made thee ſuch, and join with me

'to

'to implore its influence on our tender innocent 'hours, and beſeech the author of love to bleſs 'the rites he has ordained, and mingle with our 'happineſs a juſt ſenſe of our tranſient condition, 'and a reſignation to his will, which only can 'regulate our minds to a ſteady endeavour to 'pleaſe him and each other.

'I am, for ever, your faithful ſervant.

'I will not trouble you with more letters at 'this time, but if you ſaw the poor withered 'hand which ſends you theſe minutes, I am 'ſure you will ſmile to think that there is one 'who is ſo gallant as to ſpeak of it ſtill as ſo 'welcome a preſent, after forty years poſſeſſion 'of the woman whom he writes to.'

'MADAM, *June* 23, 1711.

'I Heartily beg your pardon for my omiſſion 'to write yeſterday. It was no failure of 'my tender regard for you; but having been very 'much perplexed in my thoughts on the ſubject 'of my laſt, made me determine to ſuſpend 'ſpeaking of it until I came myſelf. But, my 'lovely creature, know it is not in the power 'of age, or misfortune, or any other accident 'which hangs over human life, to take from me 'the pleaſing eſteem I have for you, or the 'memory of the bright figure you appeared in 'when you gave your hand and heart to,

'Madam,

'Your moſt grateful huſband,

'and obedient ſervant.'

N° 143 Tueſday, Auguſt 14.

Non eſt vivere ſed valere vita. MAR. Epig. 70. l. 6.

To breathe, is not to live; but to be well.

IT is an unreaſonable thing ſome men expect of their acquaintance. They are ever complaining that they are out of order, or diſpleaſed, or they know not how, and are ſo far from letting that be a reaſon for retiring to their own homes, that they make it their argument for coming into company. What has any-body to do with accounts of a man's being indiſpoſed but his phyſician? If a man laments in company, where the reſt are in humour enough to enjoy themſelves, he ſhould not take it ill if a ſervant is ordered to preſent him with a porringer of caudle or poſſet-drink, by way of admonition that he go home to bed. That part of life which we ordinarily underſtand by the word converſation, is an indulgence to the ſociable part of our make; and ſhould incline us to bring our proportion of good-will or good-humour among the friends we meet with, and not to trouble them with relations which muſt of neceſſity oblige them to a real or feigned affliction. Cares, diſtreſſes, diſeaſes, uneaſineſſes, and diſlikes of our own, are by no means to be obtruded upon our friends. If we would conſider how little of

this viciſſitude of motion and reſt, which we call life, is ſpent with ſatisfaction, we ſhould be more tender of our friends, than to bring them little ſorrows which do not belong to them. There is no real life, but chearful life; therefore Valetudinarians ſhould be ſworn before they enter into company, not to ſay a word of themſelves until the meeting breaks up. It is not here pretended, that we ſhould be always ſitting with chaplets of flowers round our heads, or be crowned with roſes in order to make our entertainment agreeable to us; but if, as it is uſually obſerved, they who reſolve to be merry, ſeldom are ſo; it will be much more unlikely for us to be well pleaſed, if they are admitted who are always complaining they are ſad. Whatever we do we ſhould keep up the chearfulneſs of our ſpirits, and never let them ſink below an inclination at leaſt to be well-pleaſed: the way to this, is to keep our bodies in exerciſe, our minds at eaſe. That inſipid ſtate wherein neither are in vigour, is not to be accounted any part of our portion of being. When we are in the ſatisfaction of ſome innocent pleaſure, or purſuit of ſome laudable deſign, we are in the poſſeſſion of life, of human life. Fortune will give us diſappointments enough, and nature is attended with infirmities enough, without our adding to the unhappy ſide of our account by our ſpleen or ill humour. Poor *Cottilus*, among ſo many real evils, a chronical diſtemper and a narrow fortune, is never heard to complain: that equal ſpirit of his, which any man may have, that, like

like him, will conquer pride, vanity and affectation, and follow nature, is not to be broken, becauſe it has no points to contend for. To be anxious for nothing but what nature demands as neceſſary, if it is not the way to an eſtate, is the way to what men aim at by getting an eſtate. This temper will preſerve health in the body, as well as tranquillity in the mind. *Cottilus* ſees the world in an hurry, with the ſame ſcorn that a ſober perſon ſees a man drunk. Had he been contented with what he ought to have been, how could, ſays he, ſuch a one have met with ſuch a diſappointment? If another had valued his miſtreſs for what he ought to have loved her, he had not been in her power: if her virtue had had a part of his paſſion, her levity had been his cure; ſhe could not then have been falſe and amiable at the ſame time.

Since we cannot promiſe ourſelves conſtant health, let us endeavour at ſuch a temper as may be our beſt ſupport in the decay of it. *Uranius* has arrived at that compoſure of ſoul, and wrought himſelf up to ſuch a neglect of every thing with which the generality of mankind is enchanted, that nothing but acute pains can give him diſturbance, and againſt thoſe too he will tell his intimate friends he has a ſecret which gives him preſent eaſe. *Uranius* is ſo thoroughly perſuaded of another life, and endeavours ſo ſincerely to ſecure an intereſt in it, that he looks upon pain but as a quickening of his pace to an home, where he ſhall be better provided for than in his preſent apartment. Inſtead of the melan-

choly views which others are apt to give themſelves, he will tell you that he has forgot he is mortal, nor will he think of himſelf as ſuch. He thinks at the time of his birth he entered into an eternal being; and the ſhort article of death he will not allow an interruption of life; ſince that moment is not of half the duration as is his ordinary ſleep. Thus is his being one uniform and conſiſtent ſeries of chearful diverſions, and moderate cares, without fear or hope of futurity. Health to him is more than pleaſure to another man, and ſickneſs leſs affecting to him than indiſpoſition is to others.

I muſt confeſs, if one does not regard life after this manner, none but idiots can paſs it away with any tolerable patience. Take a fine lady who is of a delicate frame, and you may obſerve from the hour ſhe riſes a certain wearineſs of all that paſſes about her. I know more than one who is much too nice to be quite alive. They are ſick of ſuch ſtrange frightful people that they meet; one is ſo aukward, and another ſo diſagreeable, that it looks like a penance to breathe the ſame air with them. You ſee this is ſo very true, that a great part of ceremony and good-breeding among the ladies turns upon their uneaſineſs; and I will undertake, if the how-d'ye ſervants of our women were to make a weekly bill of ſickneſs, as the pariſh-clerks do of mortality, you would not find in an account of ſeven days, one in thirty that was not downright ſick or indiſpoſed, or but a very little better than ſhe was, and ſo forth.

It

It is certain that to enjoy life and health as a conſtant feaſt, we ſhould not think pleaſure neceſſary; but, if poſſible, to arrive at an equality of mind. It is as mean to be overjoyed upon occaſions of good-fortune, as to be dejected in circumſtances of diſtreſs. Laughter in one condition, is as unmanly as weeping in the other. We ſhould not form our minds to expect tranſport on every occaſion, but know how to make it enjoyment to be out of pain. Ambition, envy, vagrant deſire, or impertinent mirth will take up our minds, without we can poſſeſs ourſelves in that ſobriety of heart which is above all pleaſures, and can be felt much better than deſcribed. But the ready way, I believe, to the right enjoyment of life, is by a proſpect towards another to have but a very mean opinion of it. A great author of our time has ſet this in an excellent light, when with a philoſophic pity of human life, he ſpoke of it in his *Theory of the Earth* in the following manner.

'For what is this life but a circulation of 'little mean actions? We lie down and riſe 'again, dreſs and undreſs, feed and wax hungry, 'work or play, and are weary, and then we lie 'down again, and the circle returns. We ſpend 'the day in trifles, and when the night comes 'we throw ourſelves into the bed of folly 'amongſt dreams and broken thoughts and wild 'imaginations. Our reaſon lies aſleep by us, 'and we are for the time as errant brutes as thoſe 'that ſleep in the ſtalls or in the field. Are 'not the capacities of man higher than theſe?

'And ought not his ambition and expectations 'to be greater? Let us be adventurers for 'another world: it is at leaſt a fair and noble 'chance; and there is nothing in this worth 'our thoughts or our paſſions. If we ſhould be 'diſappointed, we are ſtill no worſe than the 'reſt of our fellow-mortals; and if we ſucceed 'in our expectations, we are eternally happy.' T

N° 144 Wedneſday, Auguſt 15.

—Nôris qùam elegans formarum ſpectator ſiem.

TER. Eun. Act. 3. Sc. 5.

You ſhall ſee how nice a judge of beauty I am.

BEauty has been the delight and torment of the world ever ſince it began. The philoſophers have felt its influence ſo ſenſibly, that almoſt every one of them has left us ſome ſaying or other, which intimated that he too well knew the power of it. One has told us that a graceful perſon is a more powerful recommendation than the beſt letter that can be writ in your favour. Another deſires the poſſeſſor of it to conſider it as a mere gift of nature, and not any perfection of his own. A third calls it a ſhort-lived tyranny; a fourth, a ſilent fraud, becauſe it impoſes upon us without the help of language; but I think *Carneades* ſpoke as much like a philoſopher as any of them, though more like a lover, when he

he called it royalty without force. It is not indeed to be denied, that there is ſomething irreſiſtible in a beauteous form; the moſt ſevere will not pretend, that they do not feel an immediate prepoſſeſſion in favour of the handſome. No one denies them the privilege of being firſt heard, and being regarded before others in matters of ordinary conſideration. At the ſame time the handſome ſhould conſider that it is a poſſeſſion, as it were, foreign to them. No one can give it himſelf, or preſerve it when they have it. Yet ſo it is, that people can bear any quality in the world better than beauty. It is the conſolation of all who are naturally too much affected with the force of it, that a little attention, if a man can attend with judgment, will cure them. Handſome people uſually are ſo fantaſtically pleaſed with themſelves, that if they do not kill at firſt ſight, as the phraſe is, a ſecond interview diſarms them of all their power. But I ſhall make this paper rather a warning-piece to give notice where the danger is, than to propoſe inſtructions how to avoid it when you have fallen in the way of it. Handſome men ſhall be the ſubjects of another chapter, the women ſhall take up the preſent diſcourſe.

Amaryllis, who has been in town but one winter, is extremely improved with the arts of good-breeding, without leaving nature. She has not loſt the native ſimplicity of her aſpect, to ſubſtitute that patience of being ſtared at, which is the uſual triumph and diſtinction of a town-lady. In public aſſemblies you meet her careleſs

leſs eye diverting itſelf with the objects around her, inſenſible that ſhe herſelf is one of the brighteſt in the place.

Dulciſſa is quite of another make, ſhe is almoſt a beauty by nature, but more than one by art. If it were poſſible for her to let her fan or any limb about her reſt, ſhe would do ſome part of the execution ſhe meditates; but though ſhe deſigns herſelf a prey, ſhe will not ſtay to be taken. No painter can give you words for the different aſpects of *Dulciſſa* in half a moment, wherever ſhe appears: ſo little does ſhe accompliſh what ſhe takes ſo much pains for, to be gay and careleſs.

Merah is attended with all the charms of woman and accompliſhments of man. It is not to be doubted but ſhe has a great deal of wit, if ſhe were not ſuch a beauty; and ſhe would have more beauty had ſhe not ſo much wit. Affectation prevents her excellencies from walking together. If ſhe has a mind to ſpeak ſuch a thing, it muſt be done with ſuch an air of her body; and if ſhe has an inclination to look very careleſs, there is ſuch a ſmart thing to be ſaid at the ſame time, that the deſign of being admired deſtroys itſelf. Thus the unhappy *Merah*, though a wit and beauty, is allowed to be neither, becauſe ſhe will always be both.

Albacinda has the ſkill as well as power of pleaſing. Her form is majeſtic, but her aſpect humble. All good men ſhould beware of the deſtroyer. She will ſpeak to you like your ſiſter until ſhe has you ſure; but is the moſt vexatious of

of tyrants when you are ſo. Her familiarity of behaviour, her indifferent queſtions, and general converſation, make the ſilly part of her votaries full of hopes, while the wiſe fly from her power. She well knows ſhe is too beautiful and too witty to be indifferent to any who converſe with her, and therefore knows ſhe does not leſſen herſelf by familiarity, but gains occaſions of admiration, by ſeeming ignorance of her perfections.

Eudoſia adds to the height of her ſtature a nobility of ſpirit which ſtill diſtinguiſhes her above the reſt of her ſex. Beauty in others is lovely, in others agreeable, in others attractive; but in *Eudoſia* it is commanding: love towards *Eudoſia* is a ſentiment like the love of glory. The lovers of other women are ſoftened into fondneſs, the admirers of *Eudoſia* exalted into ambition.

Eucratia preſents herſelf to the imagination with a more kindly pleaſure, and as ſhe is woman, her praiſe is wholly feminine. If we were to form an image of dignity in a man, we ſhould give him wiſdom and valour, as being eſſential to the character of manhood. In like manner, if you deſcribe a right woman in a laudable ſenſe, ſhe ſhould have gentle ſoftneſs, tender fear, and all thoſe parts of life, which diſtinguiſh her from the other ſex; with ſome ſubordination to it, but ſuch an inferiority that makes her ſtill more lovely. *Eucratia* is that creature, ſhe is all over woman, kindneſs is all her art, and beauty all her arms. Her look, her voice, her geſture, and whole behaviour is truly feminine. A goodneſs mixed with fear, gives a tincture to all

all her behaviour. It would be ſavage to offend her, and cruelty to uſe art to gain her. Others are beautiful, but *Eucratia*, thou art beauty!

Omnamante is made for deceit, ſhe has an aſpect as innocent as the famed *Lucrece*, but a mind as wild as the more famed *Cleopatra*. Her face ſpeaks a Veſtal, but her heart a *Meſſalina*. Who that beheld *Omnamante*'s negligent unobſerving air, would believe that ſhe hid under that regardleſs manner the witty proſtitute, the rapacious wench, the prodigal courtezan? She can, when ſhe pleaſes, adorn thoſe eyes with tears like an infant that is chid; ſhe can caſt down that pretty face in confuſion, while you rage with jealouſy, and ſtorm at her perfidiouſneſs; ſhe can wipe her eyes, tremble and look frighted, until you think yourſelf a brute for your rage, own yourſelf an offender, beg pardon, and make her new preſents.

But I go too far in reporting only the dangers in beholding the beauteous, which I deſign for the inſtruction of the fair as well as their beholders; and ſhall end this rhapſody with mentioning what I thought was well enough ſaid of an ancient ſage to a beautiful youth, whom he ſaw admiring his own figure in braſs. 'What,' ſaid the philoſopher, 'could that image of 'yours ſay for itſelf if it could ſpeak?' 'It 'might ſay,' anſwered the youth, 'that it is 'very beautiful.' 'And are not you aſhamed,' replied the cynic, 'to value yourſelf upon that 'only of which a piece of braſs is capable?' T

Thurſday,

N° 145 Thurſday, Auguſt 16.

Stultitiam patiuntur opes—

HOR. Ep. 18. l. 1. v. 29.

Their folly pleads the privilege of wealth.

IF the following enormities are not amended upon the firſt mention, I deſire farther notice from my correſpondents.

'Mr. SPECTATOR,

'I AM obliged to you for your diſcourſe the 'other day upon frivolous diſputants, who 'with great warmth, and enumeration of many 'circumſtances and authorities undertake to prove 'matters which nobody living denies. You 'cannot employ yourſelf more uſefully than in 'adjuſting the laws of diſputation in coffee-'houſes and accidental companies, as well as in 'more formal debates. Among many other 'things which your own experience muſt ſuggeſt 'to you, it will be very obliging if you pleaſe 'to take notice of wagerers. I will not here 'repeat what *Hudibras* ſays of ſuch diſputants, 'which is ſo true, that it is almoſt proverbial; 'but ſhall only acquaint you with a ſet of young 'fellows of the Inns of Court, whoſe fathers 'have provided for them ſo plentifully, that they 'need not be very anxious to get law into their

'heads for the ſervice of their country at the 'bar; but are of thoſe who are ſent, as the 'phraſe of parents is, to the *Temple* to know how 'to keep their own. One of theſe gentlemen 'is very loud and captious at a coffee-houſe 'which I frequent, and being in his nature 'troubled with an humour of contradiction, 'though withal exceſſive ignorant, he has found 'a way to indulge this temper, go on in idleneſs 'and ignorance, and yet ſtill give himſelf the 'air of a very learned and knowing man, by 'the ſtrength of his pocket. The misfortune 'of the thing is, I have, as it happens ſome-'times, a greater ſtock of learning than of mo-'ney. The gentleman I am ſpeaking of, takes ad-'vantage of the narrowneſs of my circumſtances 'in ſuch a manner, that he has read all that I 'can pretend to, and runs me down with ſuch 'a poſitive air, and with ſuch powerful argu-'ments, that from a very learned perſon I am 'thought a mere pretender. Not long ago I 'was relating that I had read ſuch a paſſage in '*Tacitus*, up ſtarts my young gentleman in a 'full company, and pulling out his purſe offered 'to lay me ten guineas, to be ſtaked imme-'diately in that gentleman's hands, pointing 'to one ſmoking at another table, that I was 'utterly miſtaken. I was dumb for want of ten 'guineas; he went on unmercifully to triumph 'over my ignorance how to take him up, and 'told the whole room he had read *Tacitus* 'twenty times over, and ſuch a remarkable in-'cident as that could not eſcape him. He has

'at

'at this time three conſiderable wagers depending between him and ſome of his companions, 'who are rich enough to hold an argument with 'him. He has five guineas upon queſtions in 'geography, two that the *Iſle of Wight* is a 'peninſula, and three guineas to one that the 'world is round. We have a gentleman comes 'to our coffee-houſe, who deals mightily in 'antique ſcandal; my diſputant has laid him 'twenty pieces upon a point of hiſtory, to wit, 'that *Cæſar* never lay with *Cato*'s ſiſter, as is 'ſcandalouſly reported by ſome people.

'There are ſeveral of this ſort of fellows in 'town, who wager themſelves into ſtateſmen, 'hiſtorians, geographers, mathematicians, and 'every other art, when the perſons with whom 'they talk have not wealth equal to their learning. I beg of you to prevent, in theſe youngſters, this compendious way to wiſdom, which 'coſts other people ſo much time and pains, and 'you will oblige

'Your humble ſervant.'

Coffee-houſe near the *Temple*,
Aug. 12, 1711.

'Mr. SPECTATOR,

'HERE is a young gentleman that ſings opera-tunes, or whiſtles in a full houſe. 'Pray let him know that he has no right to act 'here as if he were in an empty room. Be 'pleaſed to divide the ſpaces of a public room, 'and certify whiſtlers, ſingers, and common

'Orators, that are heard further than their portion of their room comes to, that the law is 'open, and that there is an equity which will 'relieve us from ſuch as interrupt us in our 'lawful diſcourſe, as much as againſt ſuch as 'ſtop us on the road. I take theſe perſons, Mr. 'SPECTATOR, to be ſuch treſpaſſers as the 'officer in your ſtage-coach, and am of the ſame 'ſentiment with counſellor *Ephraim*. It is true 'the young man is rich, and, as the vulgar ſay, 'needs not care for any-body; but ſure that is 'no authority for him to go whiſtle where he 'pleaſes.

'I am, Sir,

'Your moſt humble ſervant.

P. S. 'I have chambers in the *Temple*, and 'here are ſtudents that learn upon the haut-'boy; pray deſire the benchers, that all lawyers 'who are proficients in wind-muſic may lodge 'to the *Thames*.'

'Mr. SPECTATOR,

'WE are a company of young women who 'paſs our time very much together, and 'obliged by the mercenary humour of the men 'to be as mercenarily inclined as they are. 'There viſits among us an old bachelor whom 'each of us has a mind to. The fellow is rich, 'and knows he may have any of us, therefore 'is particular to none, but exceſſively ill-bred. 'His pleaſantry conſiſts in romping, he ſnatches 'kiſſes

'kiſſes by ſurpriſe, puts his hand in our necks, 'tears our fans, robs us of ribbons, forces letters 'out of our hands, looks into any of our papers, 'and a thouſand other rudeneſſes. Now what 'I will deſire of you is to acquaint him, by 'printing this, that if he does not marry one 'of us very ſuddenly, we have all agreed, the 'next time he pretends to be merry, to affront 'him, and uſe him like a clown as he is. In 'the name of the ſiſterhood I take leave of you, 'and am, as they all are,

'Your conſtant reader and well-wiſher.'

'Mr. SPECTATOR,

'I And ſeveral others of your female readers, 'have conformed ourſelves to your rules, even 'to our very dreſs. There is not one of us but 'has reduced our outward petticoat to its ancient 'ſizable circumference, though indeed we re-'tain ſtill a quilted one underneath; which 'makes us not altogether unconformable to the 'faſhion; but it is on condition, Mr. SPECTATOR 'extends not his cenſure too far. But we find 'you men ſecretly approve our practice, by imi-'tating our pyramidical form. The ſkirt of your 'faſhionable coats forms as large a circumference 'as our petticoats; as theſe are ſet out with 'whalebone, ſo are thoſe with wire, to increaſe 'and ſuſtain the bunch of fold that hangs down 'on each ſide; and the hat, I perceive, is de-'creaſed in juſt proportion to our head-dreſſes. 'We make a regular figure, but I defy your

'mathe-

'mathematics to give name to the form you 'appear in. Your architecture is mere *Gothic*, 'and betrays a worſe genius than ours; there- 'fore if you are partial to your own ſex, I 'ſhall be leſs than I am now

T 'Your humble ſervant.'

N° 146 Friday, Auguſt 17.

Nemo vir magnus ſine aliquo afflatu divino unquam fuit.

TULL.

All great men are in ſome degree inſpired.

WE know the higheſt pleaſure our minds are capable of enjoying with compoſure, when we read ſublime thoughts communicated to us by men of great genius and eloquence. Such is the entertainment we meet with in the philoſophic parts of *Cicero*'s writings. Truth and good ſenſe have there ſo charming a dreſs, that they could hardly be more agreeably repreſented with the addition of poetical fiction and the power of numbers. This ancient author, and a modern one, have fallen into my hands within theſe few days; and the impreſſions they have left upon me, have at the preſent quite ſpoiled me for a merry fellow. The modern is that admirable writer the author of the *Theory of the Earth*. The ſubjects with which I have lately been entertained in them both

both bear a near affinity; they are upon inquiries into hereafter, and the thoughts of the latter ſeem to me to be raiſed above thoſe of the former in proportion to his advantages of Scripture and Revelation. If I had a mind to it, I could not at preſent talk of any thing elſe; therefore I ſhall tranſlate a paſſage in the one, and tranſcribe a paragraph out of the other, for the ſpeculation of this day. *Cicero* tells us, that *Plato* reports *Socrates*, upon receiving his ſentence, to have ſpoken to his Judges in the following manner.

'I have great hopes, oh my Judges, that it 'is infinitely to my advantage that I am ſent to 'death: for it muſt of neceſſity be, that one 'of theſe two things muſt be the conſequence. 'Death muſt take away all theſe ſenſes, or con-'vey me to another life. If all ſenſe is to be 'taken away, and death is no more than that 'profound ſleep without dreams, in which we 'are ſometimes buried, oh Heavens! how de-'ſirable is it to die? how many days do we 'know in life preferable to ſuch a ſtate? But 'if it be true that death is but a paſſage to 'places which they who lived before us do now 'inhabit, how much ſtill happier is it to go 'from thoſe who call themſelves Judges, to 'appear before thoſe that really are ſuch; before '*Minos*, *Rhadamanthus*, *Æacus*, and *Triptolemus*, 'and to meet men who have lived with juſtice 'and truth? Is this, do you think, no happy 'journey? Do you think it nothing to ſpeak 'with *Orpheus*, *Muſæus*, *Homer*, and *Heſiod*?

'I would, indeed, ſuffer many deaths to enjoy 'theſe things. With what particular delight 'ſhould I talk to *Palamedes*, *Ajax*, and others, 'who like me have ſuffered by the iniquity of 'of their judges! I ſhould examine the wiſdom 'of that great prince, who carried ſuch mighty 'forces againſt *Troy*; and argue with *Ulyſſes* 'and *Siſyphus*, upon difficult points, as I have 'in converſation here, without being in danger 'of being condemned. But let not thoſe among 'you who have pronounced me an innocent 'man be afraid of death. No harm can arrive at 'a good man whether dead or living; his affairs 'are always under the direction of the Gods; 'nor will I believe the fate which is allotted to 'me myſelf this day to have arrived by chance; 'nor have I ought to ſay either againſt my judges 'or accuſers, but that they thought they did me 'an injury——But I detain you too long, it is 'time that I retire to death, and you to your 'affairs of life; which of us has the better is 'known to the Gods, but to no mortal man.'

The divine *Socrates* is here repreſented in a figure worthy his great wiſdom and philoſophy, worthy the greateſt mere man that ever breathed. But the modern diſcourſe is written upon a ſubject no leſs than the diſſolution of nature itſelf. Oh how glorious is the old age of that great man, who has ſpent his time in ſuch contemplations as has made this being, what only it ſhould be, an education for Heaven! He has, according to the lights of Reaſon and Revelation, which ſeemed to him cleareſt, traced the ſteps

of Omnipotence: he has, with a celeſtial ambition, as far as it is conſiſtent with humility and devotion, examined the ways of Providence, from the creation to the diſſolution of the viſible world. How pleaſing muſt have been the ſpeculation, to obſerve Nature and Providence move together, the phyſical and moral world march the ſame pace: to obſerve paradiſe and eternal ſpring the ſeat of innocence, troubled ſeaſons and angry ſkies the portion of wickedneſs and vice. When this admirable author has reviewed all that has paſſed, or is to come, which relates to the habitable world, and run through the whole fate of it, how could a guardian angel, that had attended it through all its courſes or changes, ſpeak more emphatically at the end of his charge, than does our author when he makes, as it were, a funeral oration over this globe, looking to the point where it once ſtood?

'Let us only, if you pleaſe, to take leave of 'this ſubject, reflect upon this occaſion on the 'vanity and tranſient glory of this habitable 'world. How by the force of one element 'breaking looſe upon the reſt, all the vanities 'of nature, all the works of art, all the labours 'of men, are reduced to nothing. All that we 'admired and adored before as great and magnificent, is obliterated or vaniſhed; and another 'form and face of things, plain, ſimple, and 'every where the ſame, overſpreads the whole 'earth. Where are now the great empires of 'the world, and their great imperial cities? 'Their pillars, trophies and monuments of

'glory? Shew me where they ſtood, read the 'inſcription, tell me the victor's name. What 'remains, what impreſſions, what difference, 'or diſtinction, do you ſee in this maſs of fire? '*Rome* itſelf, eternal *Rome*, the great city, the 'empreſs of the world, whoſe domination and 'ſuperſtition, ancient and modern, make a great 'part of the hiſtory of this earth, what is become 'of her now? She laid her foundations deep, 'and her palaces were ſtrong and ſumptuous; "She glorified herſelf, and lived deliciouſly, and "ſaid in her heart, I ſit a Queen, and ſhall "ſee no ſorrow:" but her hour is come, ſhe 'is wiped away from the face of the earth, 'and buried in everlaſting oblivion. But it is 'not cities only, and works of mens hands, but 'the everlaſting hills, the mountains and rocks 'of the earth are melted as wax before the 'ſun, and "their place is no where found." 'Here ſtood the *Alpes*, the load of the earth, 'that covered many countries, and reached their 'arms from the ocean to the *Black Sea*; this 'huge maſs of ſtone is ſoftened and diſſolved 'as a tender cloud into rain. Here ſtood the '*African* mountains, and *Atlas* with his top 'above the clouds; there was frozen *Caucaſus*, 'and *Taurus*, and *Imaus*, and the mountains of '*Aſia*; and yonder towards the north, ſtood 'the *Riphæan* hills, clothed in ice and ſnow. 'All theſe are vaniſhed, dropped away as the 'ſnow upon their heads. "Great and marvel-"lous are thy works, juſt and true are thy ways, "thou King of Saints! Hallelujah." T

Saturday,

N° 147 Saturday, Auguſt 18.

Pronuntiatio eſt vocis & vultûs & geſtûs moderatio cum venuſtate. TULL.

Delivery is a graceful management of the voice, countenance, and geſture.

'Mr. SPECTATOR,

'THE well reading of the Common-'prayer is of ſo great importance, and ſo 'much neglected, that I take the liberty 'to offer to your conſideration ſome particulars 'on that ſubject: and what more worthy your 'obſervation than this? A thing ſo public, and 'of ſo high conſequence. It is indeed wonder-'ful, that the frequent exerciſe of it ſhould 'not make the performers of that duty more 'expert in it. This inability, as I conceive, 'proceeds from the little care that is taken of 'their reading, while boys and at ſchool, where 'when they are got into *Latin*, they are looked 'upon as above *Engliſh*, the reading of which 'is wholly neglected, or at leaſt read to very 'little purpoſe, without any due obſervations 'made to them of the proper accent and manner 'of reading; by this means they have acquired 'ſuch ill habits as will not eaſily be removed. 'The only way that I know of to remedy this, 'is to propoſe ſome perſon of great ability that

'way as a pattern for them; example being 'moſt effectual to convince the learned, as well 'as inſtruct the ignorant.

'You muſt know, Sir, I have been a con-'ſtant frequenter of the ſervice of the church 'of *England* for above theſe four years laſt paſt, 'and until *Sunday* was ſeven-night never diſ-'covered, to ſo great a degree, the excellency 'of the common-prayer. When being at *St. James's Garlic-Hill* church, I heard the ſer-'vice read ſo diſtinctly, ſo emphatically, and ſo 'fervently, that it was next to an impoſſibility 'to be unattentive. My eyes and my thoughts 'could not wander as uſual, but were confined 'to my prayers: I then conſidered I addreſſed 'myſelf to the Almighty, and not to a beauti-'ful face. And when I reflected on my for-'mer performances of that duty, I found I 'had run it over as a matter of form, in com-'pariſon to the manner in which I then diſ-'charged it. My mind was really affected, and 'fervent wiſhes accompanied my words. The 'Confeſſion was read with ſuch a reſigned hu-'mility, the Abſolution with ſuch a comfortable 'authority, the Thankſgivings with ſuch a re-'ligious joy, as made me feel thoſe affections 'of the mind in the manner I never did before. 'To remedy therefore the grievance above com-'plained of, I humbly propoſe, that this excel-'lent reader, upon the next and every annual 'aſſembly of the clergy of *Sion-College*, and all 'other conventions, ſhould read prayers before 'them. For then thoſe that are afraid of

'ſtretch-

'ſtretching their mouths, and ſpoiling their ſoft 'voice, will learn to read with clearneſs, loudneſs, 'and ſtrength. Others that affect a rakiſh neg-'ligent air by folding their arms, and lolling on 'their book, will be taught a decent behaviour, 'and comely erection of body. Thoſe that read 'ſo faſt as if impatient of their work, may learn 'to ſpeak deliberately. There is another ſort 'of perſons whom I call pindaric readers, as 'being confined to no ſet meaſure; theſe pro-'nounce five or ſix words with great deliberation, 'and the five or ſix ſubſequent ones with as great 'celerity: the firſt part of a ſentence with a 'very exalted voice, and the latter part with a ſub-'miſſive one: ſometimes again with one ſort of 'a tone, and immediately after with a very dif-'ferent one. Theſe gentlemen will learn of my 'admired reader an evenneſs of voice and de-'livery. And all who are innocent of theſe 'affectations, but read with ſuch an indifferency 'as if they did not underſtand the language, may 'then be informed of the art of reading mov-'ingly and fervently, how to place the emphaſis, 'and give the proper accent to each world, and 'how to vary the voice according to the nature 'of the ſentence. There is certainly a very 'great difference between the reading a prayer 'and a gazette, which I beg of you to inform 'a ſet of readers, who affect, forſooth, a certain 'gentleman-like familiarity of tone, and mend 'the language as they go on, crying inſtead of 'pardoneth and abſolveth, pardons and abſolves. 'Theſe are often pretty claſſical ſcholars, and

'would think it an unpardonable ſin to read 'Virgil or Martial with ſo little taſte as they do 'divine ſervice.

'This indifferency ſeems to me to ariſe from 'the endeavour of avoiding the imputation of 'cant, and the falſe notion of it. It will be 'proper therefore to trace the original and ſigni-'fication of this word. Cant is, by ſome people, 'derived from one *Andrew Cant*, who, they ſay, 'was a Presbyterian miniſter in ſome illiterate 'part of *Scotland*, who by exerciſe and uſe had 'obtained the faculty, *alias* gift, of talking in the 'pulpit in ſuch a dialect, that it is ſaid he was 'underſtood by none but his own congregation, 'and not by all of them. Since *Maſ. Cant*'s 'time it has been underſtood in a larger ſenſe, 'and ſignifies all ſudden exclamations, whinings, 'unuſual tones, and in fine all praying and 'preaching, like the unlearned of the Presby-'terians. But I hope a proper elevation of voice, 'a due emphaſis and accent, are not to come 'within this deſcription: ſo that our readers may 'ſtill be as unlike the Preſbyterians as they pleaſe. 'The Diſſenters, I mean ſuch as I have heard, 'do indeed elevate their voices, but it is with 'ſudden jumps from the lower to the higher 'part of them; and that with ſo little ſenſe or 'ſkill, that their elevation and cadence is bawl-'ing and muttering. *They make uſe of an em-'phaſis, but ſo improperly, that it is often placed 'on ſome very inſignificant particle, as upon *if*, 'or *and*. Now if theſe improprieties have ſo 'great an effect on the people, as we ſee they

'have,

'have, how great an influence would the ſervice
'of our church, containing the beſt prayers
'that ever were compoſed, and that in terms
'moſt affecting, moſt humble, and moſt ex-
'preſſive of our wants, and dependence on the
'object of our worſhip, diſpoſed in moſt proper
'order, and void of all confuſion; what in-
'fluence, I ſay, would theſe prayers have, were
'they delivered with a due emphaſis, and appo-
'ſite riſing and variation of voice, the ſentence
'concluded with a gentle cadence, and, in a
'word, with ſuch an accent and turn of ſpeech
'as is peculiar to prayer?

'As the matter of worſhip is now managed,
'in diſſenting congregations, you find inſignifi-
'cant words and phraſes raiſed by a lively ve-
'hemence; in our own churches, the moſt
'exalted ſenſe depreciated, by a diſpaſſionate
'indolence. I remember to have heard Dr. *S—e*
'ſay in his pulpit, of the Common-prayer, that,
'at leaſt, it was as perfect as any thing of human
'inſtitution: if the gentlemen who err in this
'kind would pleaſe to recollect the many pleaſan-
'tries they have read upon thoſe who recite good
'things with an ill grace, they would go on to
'think that what in that caſe is only ridiculous,
'in themſelves is impious. But leaving this to
'their own reflections, I ſhall conclude this
'trouble with what *Cæſar* ſaid upon the irregu-
'larity of tone in one who read before him.
"Do you read or ſing? If you ſing, you ſing
"very ill."

'Your moſt humble ſervant.'

T

Monday,

N° 148 Monday, Auguſt 20.

——*Exempta juvat ſpinis è pluribus una.*

HOR. Ep. 2. l. 2. v. 212.

Better one thorn pluck'd out, than all remain.

MY correſpondents aſſure me that the enormities which they lately complained of, and I publiſhed an account of, are ſo far from being amended, that new evils ariſe every day to interrupt their converſation, in contempt of my reproofs. My friend who writes from the coffee-houſe near the *Temple*, informs me that the gentleman who conſtantly ſings a voluntary in ſpite of the whole company, was more muſical than ordinary after reading my paper; and has not been contented with that, but has danced up to the glaſs in the middle of the room, and practiſed minuet-ſteps to his own humming. The incorrigible creature has gone ſtill farther, and in the open coffee-houſe, with one hand extended as leading a lady in it, he has danced both *French* and country-dances, and admoniſhed his ſuppoſed partner by ſmiles and nods to hold up her head, and fall back, according to the reſpective facings and evolutions of the dance. Before this gentleman began this his exerciſe, he was pleaſed to clear his throat by coughing and ſpitting a full half hour; and as ſoon

ſoon as he ſtruck up, he appealed to an attorney's clerk in the room, whether he hit as he ought, 'Since you from death have ſaved me?' and then aſked the young fellow, pointing to a chancery-bill under his arm, whether that was an opera-ſcore he carried or not? Without ſtaying for an anſwer he fell into the exerciſe above-mentioned, and practiſed his airs to the full houſe who were turned upon him, without the leaſt ſhame or repentance for his former tranſgreſſions.

I am to the laſt degree at a loſs what to do with this young fellow, except I declare him an outlaw, and pronounce it penal for any one to ſpeak to him in the ſaid houſe which he frequents, and direct that he be obliged to drink his tea and coffee without ſugar, and not receive from any perſon whatſoever any thing above mere neceſſaries.

As we in *England* are a ſober people, and generally inclined rather to a certain baſhfulneſs of behaviour in public, it is amazing whence ſome fellows come whom one meets with in this town; they do not at all ſeem to be the growth of our iſland; the pert, the talkative, all ſuch as have no ſenſe of the obſervation of others, are certainly of foreign extraction. As for my part, I am as much ſurpriſed when I ſee a talkative *Engliſhman*, as I ſhould be to ſee the *Indian* pine growing on one of our quickſet hedges. Where theſe creatures get ſun enough, to make them ſuch lively animals and dull men, is above my philoſophy.

There

There are another kind of impertinents which a man is perplexed with in mixed company, and thoſe are your loud ſpeakers: theſe treat mankind as if we were all deaf; they do not expreſs but declare themſelves. Many of theſe are guilty of this outrage out of vanity, becauſe they think all they ſay is well; or that they have their own perſons in ſuch veneration, that they believe nothing which concerns them can be inſignificant to any body elſe. For theſe peoples ſake, I have often lamented that we cannot cloſe our ears with as much eaſe as we can our eyes: it is very uneaſy that we muſt neceſſarily be under perſecution. Next to theſe bawlers, is a troubleſome creature who comes with the air of your friend and your intimate, and that is your whiſperer. There is one of them at a coffee-houſe which I myſelf frequent, who obſerving me to be a man pretty well made for ſecrets, gets by me, and with a whiſper tells me things which all the town knows. It is no very hard matter to gueſs at the ſource of this impertinence, which is nothing elſe but a method or mechanic art of being wiſe. You never ſee any frequent in it, whom you can ſuppoſe to have any thing in the world to do. Theſe perſons are worſe than bawlers, as much as a ſecret enemy is more dangerous than a declared one. I wiſh this my coffee-houſe friend would take this for an intimation, that I have not heard one word he has told me for theſe ſeveral years; whereas he now thinks me the moſt truſty repoſitory of his ſecrets. The whiſperers have a pleaſant way of ending

the cloſe converſation, with ſaying aloud, 'Do 'not you think ſo?' Then whiſper again, and then aloud, 'but you know that perſon;' then whiſper again. The thing would be well enough, if they whiſpered to keep the folly of what they ſay among friends; but alas, they do it to preſerve the importance of their thoughts. I am ſure I could name you more than one perſon whom no man living ever heard talk upon any ſubject in nature, or ever ſaw in his whole life with a book in his hand, that I know not how can whiſper ſomething like knowledge of what has and does paſs in the world; which you would think he learned from ſome familiar ſpirit that did not think him worthy to receive the whole ſtory. But in truth whiſperers deal only in half accounts of what they entertain you with. A great help to their diſcourſe is, 'That the town 'ſays, and people begin to talk very freely, and 'they had it from perſons too conſiderable to 'be named what they will tell you when things 'are riper.' My friend has winked upon me any day ſince I came to town laſt, and has communicated to me as a ſecret, that he deſigned in a very ſhort time to tell me a ſecret; but I ſhall know what he means, he now aſſures me, in leſs than a fortnight's time.

But I muſt not omit the dearer part of mankind, I mean the ladies, to take up a whole paper upon grievances which concern the men only; but ſhall humbly propoſe, that we change fools for an experiment only. A certain ſet of ladies complain they are frequently perplexed with

with a viſitant, who affects to be wiſer than they are; which character he hopes to preſerve by an obſtinate gravity, and great guard againſt diſcovering his opinion upon any occaſion whatſoever. A painful ſilence has hitherto gained him no farther advantage, than that as he might, if he had behaved himſelf with freedom, been excepted againſt, but as to this and that particular, he now offends in the whole. To relieve theſe ladies, my good friends and correſpondents, I ſhall exchange my dancing outlaw for their dumb viſitant, and aſſign the ſilent gentleman all the haunts of the dancer: in order to which, I have ſent them by the penny-poſt the following letters for their conduct in their new converſations.

'SIR,

'I Have, you may be ſure, heard of your irregularities without regard to my obſervations upon you; but ſhall not treat you with ſo much rigour as you deſerve. If you will give yourſelf the trouble to repair to the place mentioned in the poſtſcript to this letter at ſeven this evening, you will be conducted into a ſpacious room well lighted, where there are ladies and muſic. You will ſee a young lady laughing next the window to the ſtreet; you may take her out, for ſhe loves you as well as ſhe does any man, though ſhe never ſaw you before. She never thought in her life any more than yourſelf. She will not be ſurpriſed when you accoſt her, nor concerned when you leave her. Haſten from a place where you are laughed at,

'to

'to one where you will be admired. You are 'of no conſequence, therefore go where you 'will be welcome for being ſo.

'Your moſt humble ſervant.'

'SIR,

'THE ladies whom you viſit, think a wiſe 'man the moſt impertinent creature living, 'therefore you cannot be offended that they are 'diſpleaſed with you. Why will you take pains 'to appear wiſe, where you would not be the 'more eſteemed for being really ſo? Come to 'us; forget the gigglers; and let your inclina-'tion go along with you whether you ſpeak or 'are ſilent; and let all ſuch women as are in a 'clan or ſiſterhood, go their own way; there is 'no room for you in that company who are of 'the common taſte of the ſex.

'For women born to be controll'd
'Stoop to the forward and the bold;
'Affect the haughty, and the proud,
'The gay, the frolic, and the loud.' T.

Tueſday,

N° 149 Tueſday, Auguſt 21.

Cui in manu ſit quem eſſe dementem velit,
Quem ſapere, quem ſanari, quem in morbum injici,
Quem contrà amari, quem accerſiri, quem expeti.

CÆCIL. apud TULL.

Who has it in her power to make any man mad, or in his ſenſes; ſick, or in health: and who can chooſe the object of her affections at pleaſure.

THE following letter and my anſwer ſhall take up the preſent ſpeculation.

'Mr. SPECTATOR,

'I AM the young widow of a countſy gentle-
'man who has left me entire miſtreſs of a
'large fortune, which he agreed to as an equi-
'valent for the difference in our years. In theſe
'circumſtances it is not extraordinary to have a
'crowd of admirers; which I have abridged in
'my own thoughts, and reduced to a couple of
'candidates only, both young, and neither of
'them diſagreeable in their perſons; according
'to the common way of computing, in one
'the eſtate more than deſerves my fortune, in
'the other my fortune more than deſerves the
'eſtate. When I conſider the firſt, I own I am
'ſo far a woman I cannot avoid being delighted
'with the thoughts of living great; but then he

'ſeems

'ſeems to receive ſuch a degree of courage 'from the knowledge of what he has, he looks 'as if he was going to confer an obligation on 'me; and the readineſs he accoſts me with, 'makes me jealous I am only hearing a repeti- 'tion of the ſame things he has ſaid to a 'hundred women before. When I conſider 'the other, I ſee myſelf approached with ſo 'much modeſty and reſpect, and ſuch a doubt 'of himſelf, as betrays, methinks, an affection 'within, and a belief at the ſame time that he 'himſelf would be the only gainer by my con- 'ſent. What an unexceptionable husband could 'I make out of both! but ſince that is impoſſi- 'ble, I beg to be concluded by your opinion; 'it is abſolutely in your power to diſpoſe of

'Your moſt obedient ſervant,

'SYLVIA.'

MADAM,

YOU do me great honour in your application to me on this important occaſion; I ſhall therefore talk to you with the tenderneſs of a father, in gratitude for your giving me the authority of one. You do not ſeem to make any great diſtinction between theſe gentlemen as to their perſons; the whole queſtion lies upon their circumſtances and behaviour; if the one is leſs reſpectful becauſe he is rich, and the other more obſequious becauſe he is not ſo, they are in that point moved by the ſame principle, the conſideration of fortune, and you muſt

place them in each other's circumſtances, before you can judge of their inclination. To avoid confuſion in diſcuſſing this point, I will call the richer man *Strephon*, and the other *Florio*. If you believe *Florio* with *Strephon*'s eſtate would behave himſelf as he does now, *Florio* is certainly your man; but if you think *Strephon*, were he in *Florio*'s condition, would be as obſequious as *Florio* is now, you ought for your own ſake to chooſe *Strephon*; for where the men are equal, there is no doubt riches ought to be a reaſon for preference. After this manner, my dear child, I would have you abſtract them from their circumſtances; for you are to take it for granted, that he who is very humble only becauſe he is poor, is the very ſame man in nature with him who is haughty becauſe he is rich.

When you have gone thus far, as to conſider the figure they make towards you; you will pleaſe, my dear, next to conſider the appearance you make towards them. If they are men of diſcerning, they can obſerve the motives of your heart; and *Florio* can ſee when he is diſregarded only upon account of fortune, which makes you to him a mercenary creature: and you are ſtill the ſame thing to *Strephon*, in taking him for his wealth only: you are therefore to conſider whether you had rather oblige, than receive an obligation.

The marriage life is always an inſipid, a vexatious, or an happy condition. The firſt is, when two people of no genius or taſte for themſelves meet together, upon ſuch a ſettlement as has

has been thought reaſonable by parents and conveyancers from an exact valuation of the land and caſh of both parties: in this caſe the young lady's perſon is no more regarded, than the houſe and improvements in purchaſe of an eſtate; but ſhe goes with her fortune, rather than her fortune with her. Theſe make up the crowd or vulgar of the rich, and fill up the lumber of human race, without beneficence towards thoſe below them, or reſpect towards thoſe above them; and lead a deſpicable, independent and uſeleſs life, without ſenſe of the laws of kindneſs, good-nature, mutual offices, and the elegant ſatisfactions which flow from reaſon and virtue.

The vexatious life ariſes from a conjunction of two people of quick taſte and reſentment, put together for reaſons well known to their friends, in which eſpecial care is taken to avoid, what they think the chief of evils, poverty, and enſure to them riches, with every evil beſides. Theſe good people live in a conſtant conſtraint before company, and too great familiarity alone; when they are within obſervation they fret at each others carriage and behaviour; when alone they revile each others perſon and conduct: in company they are in a purgatory, when only together in an hell.

The happy marriage is, where two perſons meet and voluntarily make choice of each other, without principally regarding or neglecting the circumſtances of fortune or beauty. Theſe may ſtill love in ſpite of adverſity or ſickneſs: the

former we may in ſome meaſure defend ourſelves from, the other is the portion of our very make. When you have a true notion of this ſort of paſſion, your humour of living great will vaniſh out of your imagination, and you will find love has nothing to do with ſtate. Solitude, with the perſon beloved, has a pleaſure, even in a woman's mind, beyond ſhow or pomp. You are therefore to conſider which of your lovers will like you beſt undreſſed, which will bear with you moſt when out of humour; and your way to this is to aſk of yourſelf, which of them you value moſt for his own ſake? and by that judge which gives the greater inſtances of his valuing you for yourſelf only.

After you have expreſſed ſome ſenſe of the humble approach of *Florio*, and a little diſdain at *Strephon*'s aſſurance in his addreſs, you cry out, 'What an unexceptionable husband could 'I make out of both!' It would therefore, methinks, be a good way to determine yourſelf: take him in whom what you like is not tranſferable to another, for if you chooſe otherwiſe, there is no hopes your husband will ever have what you liked in his rival; but intrinſic qualities in one man may very probably purchaſe every thing that is adventitious in another. In plainer terms; he whom you take for his perſonal perfections will ſooner arrive at the gifts of fortune, than he whom you take for the ſake of his fortune attain to perſonal perfections. If *Strephon* is not as accompliſhed and agreeable as *Florio*, marriage to you will never make him ſo;

ſo; but marriage to you may make *Florio* as rich as *Strephon*: therefore to make a ſure purchaſe, employ fortune upon certainties, but do not ſacrifice certainties to fortune.

I am,

T Your moſt obedient, humble ſervant.

N° 150 Wedneſday, Auguſt 22.

Nil habet infelix paupertas durius in ſe,
Quàm quod ridiculos homines facit ——

JUV. Sat. 3. v. 152.

Want is the ſcorn of ev'ry wealthy fool,
And wit in rags is turn'd to ridicule.

DRYDEN.

AS I was walking in my chamber the morning before I went laſt into the country, I heard the hawkers with great vehemence crying about a paper, intitled, *The ninety-nine Plagues of an empty Purſe*. I had indeed ſome time before obſerved, that the orators of *Grub-ſtreet* had dealt very much in *Plagues*. They have already publiſhed in the ſame month, *The Plagues of Matrimony*; *The Plagues of a ſingle Life*; *The nineteen Plagues of a Chambermaid*; *The Plagues of a Coachman*; *The Plagues of a Footman*; and *The Plague of Plagues*. The ſucceſs theſe ſeveral *Plagues* met with, probably gave occaſion to the above-mentioned poem

on an *empty purſe*. However that be, the ſame noiſe ſo frequently repeated under my window, drew me inſenſibly to think on ſome of thoſe inconveniencies and mortifications which uſually attend on poverty, and in ſhort, gave birth to the preſent ſpeculation: for after my fancy had run over the moſt obvious and common calamities which men of mean fortunes are liable to, it deſcended to thoſe little inſults and contempts, which though they may ſeem to dwindle into nothing when a man offers to deſcribe them, are perhaps in themſelves more cutting and inſupportable than the former. *Juvenal*, with a great deal of humour and reaſon tells us, that nothing bore harder upon a poor man in his time, than the continual ridicule which his habit and dreſs afforded to the beaus of *Rome*.

Quid, quòd materiam præbet cauſaſque jocorum
Omnibus hic idem; ſi fœda & ſciſſa lacerna,
Si toga ſordidula eſt, & ruptâ calceus alter
Pelle patet, vel ſi conſuto vulnere craſſum
Atque recens linum oſtendit non una cicatrix.

JUV. Sat. 3. v. 147.

'Add that the rich have ſtill a gibe in ſtore,
'And will be monſtrous witty on the poor;
'For the torn ſurtout and the tatter'd veſt,
'The wretch and all his wardrobe are a jeſt;
'The greaſy gown ſully'd with often turning,
'Gives a good hint to ſay the man's in mourning;
'Or if the ſhoe be ript, or patch is put,
'He's wounded, ſee the plaiſter on his foot.'

DRYDEN.

It

It is on this occaſion that he afterwards adds the reflection which I have choſen for my motto.

' Want is the ſcorn of ev'ry wealthy fool,
' And wit in rags is turn'd to ridicule.'

DRYDEN.

It muſt be confeſſed that few things make a man appear more deſpicable, or more prejudice his hearers againſt what he is going to offer, than an aukward or pitiful dreſs; inſomuch that I fancy, had *Tully* himſelf pronounced one of his orations with a blanket about his ſhoulders, more people would have laughed at his dreſs than have admired his eloquence. This laſt reflection made me wonder at a ſet of men, who without being ſubjected to it by the unkindneſs of their fortunes, are contented to draw upon themſelves the ridicule of the world in this particular; I mean ſuch as take it into their heads, that the firſt regular ſtep to be a wit is to commence a ſloven. It is certain nothing has ſo much debaſed that, which muſt have been otherwiſe ſo great a character; and I know not how to account for it, unleſs it may poſſibly be in complaiſance to thoſe narrow minds who can have no notion of the ſame perſon's poſſeſſing different accompliſhments; or that it is a ſort of ſacrifice which ſome men are contented to make to calumny, by allowing it to faſten on one part of their character, while they are endeavouring to eſtabliſh another. Yet however unaccountable this fooliſh cuſtom is, I am afraid it could plead a long preſcription; and probably gave too much

occaſion for the vulgar definition ſtill remaining among us of an Heathen philoſopher.

I have ſeen the ſpeech of a *Terræ-filius*, ſpoken in King *Charles* the Second's reign; in which he deſcribes two very eminent men, who were perhaps the greateſt ſcholars of their age; and after having mentioned the intire friendſhip between them, concludes, 'That they had but one mind, 'one purſe, one chamber, and one hat.' The men of buſineſs were alſo infected with a ſort of ſingularity little better than this. I have heard my father ſay, that a broad-brimmed hat, ſhort hair, and unfolded handkerchief, were in his time abſolutely neceſſary to denote a notable man; and that he had known two or three, who aſpired to the character of very notable, wear ſhoe-ſtrings with great ſucceſs.

To the honour of our preſent age it muſt be allowed, that ſome of our greateſt genius's for wit and buſineſs have almoſt intirely broke the neck of theſe abſurdities.

Victor, after having diſpatched the moſt important affairs of the commonwealth, has appeared at an aſſembly, where all the ladies have declared him the genteeleſt man in the company; and in *Atticus*, though every way one of the greateſt genius's the age has produced, one ſees nothing particular in his dreſs or carriage to denote his pretenſions to wit and learning: ſo that at preſent a man may venture to cock up his hat, and wear a faſhionable wig, without being taken for a rake or a fool.

The

The medium between a fop and a ſloven is what a man of ſenſe would endeavour to keep; yet I remember Mr. *Oſborn* adviſes his ſon to appear in his habit rather above than below his fortune; and tells him, that he will find an handſome ſuit of clothes always procures ſome additional reſpect. I have indeed myſelf obſerved that my banker ever bows loweſt to me when I wear my full-bottomed wig; and writes me Mr. or Eſq; accordingly as he ſees me dreſſed.

I ſhall conclude this paper with an adventure which I was myſelf an eye-witneſs of very lately.

I happened the other day to call in at a celebrated coffee-houſe near the *Temple*. I had not been there long when there came in an elderly man very meanly dreſſed, and ſat down by me; he had a thread-bare looſe coat on, which it was plain he wore to keep himſelf warm, and not to favour his under-ſuit, which ſeemed to have been at leaſt its contemporary: his ſhort wig and hat were both anſwerable to the reſt of his apparel. He was no ſooner ſeated than he called for a diſh of tea; but as ſeveral gentlemen in the room wanted other things, the boys of the houſe did not think themſelves at leiſure to mind him. I could obſerve the old fellow was very uneaſy at the affront, and at his being obliged to repeat his commands ſeveral times to no purpoſe; until at laſt one of the lads preſented him with ſome ſtale tea in a broken diſh, accompanied with a plate of brown ſugar; which ſo raiſed his indignation, that after ſeveral obliging appellations of dog and raſcal, he aſked him

him aloud before the whole company, 'Why 'he muſt be uſed with leſs reſpect than that 'fop there?' pointing to a well-dreſſed young gentleman who was drinking tea at the oppoſite table. The boy of the houſe replied with a great deal of pertneſs, that his maſter had two ſorts of cuſtomers, and that the gentleman at the other table had given him many a ſixpence for wiping his ſhoes. By this time the young *Templar*, who found his honour concerned in the diſpute, and that the eyes of the whole coffee-houſe were upon him, had thrown aſide a paper he had in his hand, and was coming towards us, while we at the table made what haſte we could to get away from the impending quarrel, but were all of us ſurpriſed to ſee him as he approached nearer put on an air of deference and reſpect. To whom the old man ſaid, 'Hark you, ſirrah, I will pay off your extrava-'gant bills once more; but will take effectual 'care for the future, that your prodigality ſhall 'not ſpirit up a parcel of raſcals to inſult your 'father.'

Though I by no means approve either the impudence of the ſervants or the extravagance of the ſon, I cannot but think the old gentleman was in ſome meaſure juſtly ſerved for walking in maſquerade, I mean appearing in a dreſs ſo much beneath his quality and eſtate. X

Thurſday,

N° 151 Thurſday, Auguſt 23.

Maximas virtutes jacere omnes neceſſe eſt Voluptate dominante.

TULL. de Fin.

In the purſuit of pleaſure, the greateſt virtues lie neglected.

I Know no one character that gives reaſon a greater ſhock, at the ſame time that it preſents a good ridiculous image to the imagination, than that of a man of wit and pleaſure about the town. This deſcription of a man of faſhion ſpoken by ſome with a mixture of ſcorn and ridicule, by others with great gravity as a laudable diſtinction, is in every body's mouth that ſpends any time in converſation. My friend WILL HONEYCOMB has this expreſſion very frequently; and I never could underſtand by the ſtory which follows, upon his mention of ſuch a one, but that his man of wit and pleaſure was either a drunkard too old for wenching, or a young lewd fellow with ſome livelineſs, who would converſe with you, receive kind offices of you, and at the ſame time debauch your ſiſter, or lie with your wife. According to his deſcription, a man of wit, when he could have wenches for crowns apiece which he liked quite as well, would be ſo extravagant as to bribe ſervants, make falſe friendſhips,

ſhips, fight relations: I ſay, according to him, plain and ſimple vice was too little for a man of wit and pleaſure; but he would leave an eaſy and acceſſible wickedneſs, to come at the ſame thing with only the addition of certain falſhood and poſſible murder. WILL thinks the town grown very dull, in that we do not hear ſo much as we uſed to do of theſe coxcombs, whom, without obſerving it, he deſcribes as the moſt infamous rogues in nature, with relation to friendſhip, love, or converſation.

When pleaſure is made the chief purſuit of life, it will neceſſarily follow that ſuch monſters as theſe will ariſe from a conſtant application to ſuch blandiſhments as naturally root out the force of reaſon and reflection, and ſubſtitute in their place a general impatience of thought, and a conſtant pruriency of inordinate deſire.

Pleaſure, when it is a man's chief purpoſe, diſappoints itſelf; and the conſtant application to it palls the faculty of enjoying it, though it leaves the ſenſe of our inability for that we wiſh, with a diſreliſh of every thing elſe. Thus the intermediate ſeaſons of the man of pleaſure are more heavy than one would impoſe upon the vileſt criminal. Take him when he is awaked too ſoon after a debauch, or diſappointed in following a worthleſs woman without truth, and there is no man living whoſe being is ſuch a weight or vexation as his is. He is an utter ſtranger to the pleaſing reflections in the evening of a well-ſpent day, or the gladneſs of heart or quickneſs of ſpirit in the morning after pro-

found ſleep or indolent ſlumbers. He is not to be at eaſe any longer than he can keep reaſon and good ſenſe without his curtains; otherwiſe he will be haunted with the reflection, that he could not believe ſuch a one the woman that upon trial he found her. What has he got by his conqueſt, but to think meanly of her for whom a day or two before he had the higheſt honour? and of himſelf for, perhaps, wronging the man whom of all men living he himſelf would leaſt willingly have injured?

Pleaſure ſeizes the whole man who addicts himſelf to it, and will not give him leiſure for any good office in life which contradicts the gaiety of the preſent hour. You may indeed obſerve in people of pleaſure a certain complacency and abſence of all ſeverity, which the habit of a looſe unconcerned life gives them; but tell the man of pleaſure your ſecret wants, cares, or ſorrows, and you will find he has given up the delicacy of his paſſions to the cravings of his appetites. He little knows the perfect joy he loſes, for the diſappointing gratifications which he purſues. He looks at pleaſure as ſhe approaches, and comes to him with the recommendation of warm wiſhes, gay looks, and graceful motion; but he does not obſerve how ſhe leaves his preſence with diſorder, impotence, down-caſt ſhame, and conſcious imperfection. She makes our youth inglorious, our age ſhameful.

Will Honeycomb gives us twenty intimations in an evening of ſeveral hags whoſe bloom

bloom was given up to his arms; and would raiſe a value to himſelf for having had, as the phraſe is, very good women. WILL's good women are the comfort of his heart, and ſupport him, I warrant, by the memory of paſt interviews with perſons of their condition. No, there is not in the world an occaſion wherein vice makes ſo phantaſtical a figure, as at the meeting of two old people who have been partners in unwarrantable pleaſure. To tell a toothleſs old lady that ſhe once had a good ſet, or a defunct wencher that he once was the admired thing of the town, are ſatires inſtead of applauſes; but on the other ſide, conſider the old age of thoſe who have paſſed their days in labour, induſtry, and virtue, their decays make them but appear the more venerable, and the imperfections of their bodies are beheld as a misfortune to human ſociety that their make is ſo little durable.

But to return more directly to my man of wit and pleaſure. In all orders of men, whereever this is the chief character, the perſon who wears it is a negligent friend, father, and huſband, and entails poverty on his unhappy deſcendants. Mortgages, diſeaſes, and ſettlements are the legacies a man of wit and pleaſure leaves to his family. All the poor rogues that make ſuch lamentable ſpeeches after every ſeſſions at *Tyburn*, were, in their way, men of wit and pleaſure, before they fell into the adventures which brought them thither.

Irreſolution and procraſtination in all a man's affairs, are the natural effects of being addicted to pleaſure: diſhonour to the gentleman and bankruptcy to the trader, are the portion of either whoſe chief purpoſe of life is delight. The chief cauſe that this purſuit has been in all ages received with ſo much quarter from the ſoberer part of mankind, has been that ſome men of great talents have ſacrificed themſelves to it: the ſhining qualities of ſuch people have given a beauty to whatever they were engaged in, and a mixture of wit has recommended madneſs. For let any man who knows what it is to have paſſed much time in a ſeries of jollity, mirth, wit, or humorous entertainments, look back at what he was all that while a doing, and he will find that he has been at one inſtant ſharp to ſome man he is ſorry to have offended, impertinent to ſome one it was cruelty to treat with ſuch freedom, ungracefully noiſy at ſuch a time, unſkilfully open at ſuch a time, unmercifully calumnious at ſuch a time; and from the whole courſe of his applauded ſatisfactions, unable in the end to recollect any circumſtance which can add to the enjoyment of his own mind alone, or which he would put his character upon with other men. Thus it is with thoſe who are beſt made for becoming pleaſures; but how monſtrous is it in the generality of mankind who pretend this way, without genius or inclination towards it? The ſcene then is wild to an extravagance: this is as if fools ſhould mimic madmen. Pleaſure

ſure of this kind is the intemperate meals and loud jollities of the common rate of the country gentlemen, whoſe practice and way of enjoyment is to put an end as faſt as they can to that little particle of reaſon they have when they are ſober: theſe men of wit and pleaſure diſpatch their ſenſes as faſt as poſſible by drinking until they cannot taſte, ſmoking until they cannot ſee, and roaring until they cannot hear. T

N° 152 Friday, Auguſt 24.

Οἵη περ φύλλων γενεή, τοιήδε καὶ ἀνδρῶν.

HOM. Il. 6. v. 146.

Like leaves on trees the race of man is found.

POPE.

THERE is no ſort of people whoſe converſation is ſo pleaſant as that of military men who derive their courage and magnanimity from thought and reflection. The many adventures which attend their way of life makes their converſation ſo full of incidents, and gives them ſo frank an air in ſpeaking of what they have been witneſſes of, that no company can be more amiable than that of men of ſenſe who are ſoldiers. There is a certain irregular way in their narrations or diſcourſe, which has ſomething more warm and pleaſing than we meet with among men, who are uſed to adjuſt and methodize their thoughts.

I

I was this evening walking in the fields with my friend Captain SENTRY, and I could not, from the many relations which I drew him into of what paſſed when he was in the ſervice, forbear expreſſing my wonder, that the fear of death, which we, the reſt of mankind, arm ourſelves againſt with ſo much contemplation, reaſon and philoſophy, ſhould appear ſo little in camps, that common men march into open breaches, meet oppoſite battalions, not only without reluctance but with alacrity. My friend anſwered what I ſaid in the following manner: 'What you wonder at may very naturally be 'the ſubject of admiration to all who are not 'converſant in camps; but when a man has 'ſpent ſome time in that way of life, he obſerves 'a certain mechanic courage which the ordinary 'race of men become maſters of from acting al-'ways in a crowd: they ſee indeed many drop, 'but then they ſee many more alive; they ob-'ſerve themſelves eſcape very narrowly, and 'they do not know why they ſhould not again. 'Beſides which general way of looſe thinking, 'they uſually ſpend the other part of their time 'in pleaſures upon which their minds are ſo 'intirely bent, that ſhort labours or dangers 'are but a cheap purchaſe of jollity, triumph, 'victory, freſh quarters, new ſcenes, and un-'common adventures. Such are the thoughts 'of the executive part of an army, and indeed 'of the groſs of mankind in general; but none 'of theſe men of mechanical courage have 'ever made any great figure in the profeſſion

'of arms. Thoſe who are formed for com-
'mand, are ſuch as have reaſoned themſelves, out
'of a conſideration of greater good than length
'of days, into ſuch a negligence of their being,
'as to make it their firſt poſition, that it is
'one day to be reſigned; and ſince it is, in
'the proſecution of worthy actions and ſervice
'of mankind they can put it to habitual hazard.
'The event of our deſigns, they ſay, as it re-
'lates to others, is uncertain; but as it relates
'to ourſelves it muſt be proſperous, while we
'are in the purſuit of our duty, and within
'the terms upon which Providence has enſured
'our happineſs, whether we die or live. All
'that nature has preſcribed muſt be good;
'and as death is natural to us, it is abſurdity
'to fear it. Fear loſes its purpoſe when we are
'ſure it cannot preſerve us, and we ſhould draw
'reſolution to meet it from the impoſſibility
'to eſcape it. Without a reſignation to the
'neceſſity of dying, there can be no capacity
'in man to attempt any thing that is glorious;
'but when they have once attained to that per-
'fection, the pleaſures of a life ſpent in martial
'adventures, are as great as any of which the
'human mind is capable. The force of reaſon
'gives a certain beauty, mixed with the con-
'ſcience of well-doing and thirſt of glory, to all
'which before was terrible and ghaſtly to the
'imagination. Add to this, that the fellowſhip
'of danger, the common good of mankind, the
'general cauſe, and the manifeſt virtue you
'may obſerve in ſo many men, who made no
'figure

'figure until that day, are ſo many incentives to 'deſtroy the little conſideration of their own 'perſons. Such are the heroic part of ſoldiers 'who are qualified for leaders: as to the reſt 'whom I before ſpoke of, I know not how it 'is, but they arrive at a certain habit of being 'void of thought, inſomuch that on occaſion 'of the moſt imminent danger they are ſtill in 'the ſame indifference. Nay I remember an 'inſtance of a gay *Frenchman*, who was led 'on in battle by a ſuperior officer, whoſe 'conduct it was his cuſtom to ſpeak of always 'with contempt and raillery, and in the begin-'ning of the action received a wound he was 'ſenſible was mortal; his reflection on this oc-'caſion was, "I wiſh I could live another hour, "to ſee how this blundering coxcomb will "get clear of this buſineſs."

'I remember two young fellows who rid in 'the ſame ſquadron of a troop of horſe, who 'were ever together; they eat, they drank, 'they intrigued; in a word, all their paſſions 'and affections ſeemed to tend the ſame way, 'and they appeared ſerviceable to each other in 'them. We were in the duſk of the evening 'to march over a river, and the troop theſe 'gentlemen belonged to were to be tranſported 'in a ferry-boat, as faſt as they could. One 'of the friends was now in the boat, while 'the other was drawn up with others by the 'water-ſide waiting the return of the boat. A 'diſorder happened in the paſſage by an unruly 'horſe; and a gentleman who had the rein of

'his horſe negligently under his arm, was forced 'into the water by his horſe's jumping over. 'The friend on the ſhore cried out, "Who "is that is drowned trow?" He was immedi-'ately anſwered "Your friend, *Harry Thompſon.*" 'He very gravely replied, "Ay, he had a mad "horſe." This ſhort epitaph from ſuch a fa-'miliar, without more words, gave me, at that 'time under twenty, a very moderate opinion 'of the friendſhip of companions. Thus is 'affection and every other motive of life in 'the generality rooted out by the preſent buſy 'ſcene about them: they lament no man whoſe 'capacity can be ſupplied by another; and 'where men converſe without delicacy, the next 'man you meet with will ſerve as well as he 'whom you have lived with half your life. 'To ſuch the devaſtation of countries, the mi-'ſery of inhabitants, the cries of the pillaged, 'and the ſilent ſorrow of the great unfortu-'nate, are ordinary objects; their minds are 'bent upon the little gratifications of their own 'ſenſes and appetites, forgetful of compaſſion, 'inſenſible of glory, avoiding only ſhame; their 'whole heart is taken up with the trivial hope 'of meeting and being merry. Theſe are the 'people who make up the groſs of the ſol-'diery: but the fine gentleman in that band 'of men, is ſuch a one as I have now in 'my eye, who is foremoſt in all danger to 'which he is ordered. His officers are his 'friends and companions, as they are men of 'honour and gentlemen; the private men his

'brethren, as they are of his ſpecies. He is 'beloved of all that behold him: they wiſh 'him in danger as he views their ranks, that 'they may have occaſions to ſave him at their 'own hazard. Mutual love is the order of the 'files where he commands; every man afraid 'for himſelf and his neighbour, not leſt their 'commander ſhould puniſh them, but leſt he 'ſhould be offended. Such is his regiment 'who knows mankind, and feels their diſtreſſes 'ſo far as to prevent them. Juſt in diſtributing 'what is their due, he would think himſelf 'below their taylor to wear a ſnip of their 'clothes in lace upon his own; and below the 'moſt rapacious agent, ſhould he enjoy a far-'thing above his own pay. Go on, brave man, 'immortal glory is thy fortune, and immortal 'happineſs thy reward.' T

N° 153 Saturday, Auguſt 25.

Habet natura ut aliarum omnium rerum ſic vivendi modum; ſenectus autem peractio ætatis eſt tanquam fabulæ. Cujus defatigationem fugere debemus præſertim adjunctâ ſatietate. TULL. De Senect.

Life, as well as all other things, has its bounds aſſigned by nature; and its concluſion, like the laſt act of a play, is old age; the fatigue of which we ought to ſhun, eſpecially when our appetites are fully ſatisfied.

OF all the impertinent wiſhes which we hear expreſſed in converſation, there is not one more unworthy a gentleman or a man of liberal education, than that of wiſhing one's ſelf younger. I have obſerved this wiſh is uſually made upon ſight of ſome object which gives the idea of a paſt action, that it is no diſhonour to us that we cannot now repeat; or elſe on what was in itſelf ſhameful when we performed it. It is a certain ſign of a fooliſh or a diſſolute mind if we want our youth again only for the ſtrength of bones and ſinews which we once were maſters of. It is, as my author has it, as abſurd in an old man to wiſh for the ſtrength of a youth, as it would be in a young man to wiſh for the ſtrength of a bull or a horſe. Theſe wiſhes are both equally out of

of nature, which ſhould direct in all things that are not contradictory to juſtice, law, and reaſon. But though every old man has been young, and every young one hopes to be old, there ſeems to be a moſt unnatural miſunderſtanding between thoſe two ſtages of life. This unhappy want of commerce ariſes from the inſolent arrogance or exultation in youth, and the irrational deſpondence or ſelf-pity in age. A young man whoſe paſſion and ambition is to be good and wiſe, and an old one who has no inclination to be lewd or debauched, are quite unconcerned in this ſpeculation; but the cocking young fellow who treads upon the toes of his elders, and the old fool who envies the ſaucy pride he ſees in him, are the objects of our preſent contempt and deriſion. Contempt and deriſion are harſh words; but in what manner can one give advice to a youth in the purſuit and poſſeſſion of ſenſual pleaſures, or afford pity to an old man in the impotence and deſire of enjoying them? When young men in public places betray in their deportment an abandoned reſignation to their appetites, they give to ſober minds a proſpect of a deſpicable age, which, if not interrupted by death in the midſt of their follies, muſt certainly come. When an old man bewails the loſs of ſuch gratifications which are paſt, he diſcovers a monſtrous inclination to that which it is not in the courſe of Providence to recal. The ſtate of an old man, who is diſſatisfied merely for his being ſuch, is the moſt out of all meaſures of reaſon and good

ſenſe of any Being we have any account of from the higheſt angel to the loweſt worm. How miſerable is the contemplation to conſider a libidinous old man, while all created things, beſides himſelf and devils, are following the order of Providence, fretting at the courſe of things, and being almoſt the ſole malecontent in the creation. But let us a little reflect upon what he has loſt by the number of years: the paſſions which he had in his youth are not to be obeyed as they were then, but reaſon is more powerful now without the diſturbance of them. An old gentleman the other day in diſcourſe with a friend of his, reflecting upon ſome adventures they had in youth together, cried out, 'Oh *Jack*, thoſe were happy days! 'That is true,' replied his friend, 'but methinks 'we go about our buſineſs more quietly than 'we did then.' One would think it ſhould be no ſmall ſatisfaction to have gone ſo far in our journey that the heat of the day is over with us. When life itſelf is a fever, as it is in licentious youth, the pleaſures of it are no other than the dreams of a man in that diſtemper, and it is as abſurd to wiſh the return of that ſeaſon of life, as for a man in health to be ſorry for the loſs of gilded palaces, fairy walks and flowery paſtures, with which he remembers he was entertained in the troubled ſlumbers of a fit of ſickneſs.

As to all the rational and worthy pleaſures of our being, the conſcience of a good fame, the contemplation of another life, the reſpect and com-

commerce of honeſt men, our capacities for ſuch enjoyments are enlarged by years. While health endures, the latter part of life, in the eye of reaſon, is certainly the more eligible. The memory of a well-ſpent youth gives a peaceable, unmixed, and elegant pleaſure to the mind; and to ſuch who are ſo unfortunate as not to be able to look back on youth with ſatisfaction, they may give themſelves no little conſolation that they are under no temptation to repeat their follies, and that they at preſent deſpiſe them. It was prettily ſaid, 'He that would 'be long an old man, muſt begin early to be 'one:' It is too late to reſign a thing after a man is robbed of it; therefore it is neceſſary that before the arrival of age we bid adieu to the purſuits of youth, otherwiſe ſenſual habits will live in our imaginations when our limbs cannot be ſubſervient to them. The poor fellow who loſt his arm laſt ſiege, will tell you, he feels the fingers that were buried in *Flanders* ake every cold morning at *Chelſea*.

The fond humour of appearing on the gay and faſhionable world, and being applauded for trivial excellencies, is what makes youth have age in contempt, and makes age reſign with ſo ill a grace the qualifications of youth: but this in both ſexes is inverting all things, and turning the natural courſe of our minds, which ſhould build their approbations and diſlikes upon what nature and reaſon dictate, into chimera and confuſion.

Age,

Age, in a virtuous perſon, of either ſex, carries in it an authority which makes it preferable to all the pleaſures of youth. If to be ſaluted, attended, and conſulted with deference, are inſtances of pleaſure, they are ſuch as never fail a virtuous old age. In the enumeration of the imperfections and advantages of the younger and later years of man, they are ſo near in their condition, that methinks, it ſhould be incredible we ſee ſo little commerce of kindneſs between them. If we conſider youth and age with *Tully*, regarding the affinity to death, youth has many more chances to be near it than age; what youth can ſay more than an old man, 'He ſhall live 'until night?' Youth catches diſtempers more eaſily, its ſickneſs is more violent, and its recovery more doubtful. The youth indeed hopes for many more days, ſo cannot the old man. The youth's hopes are ill-grounded; for what is more fooliſh than to place any confidence upon an uncertainty? But the old man has not room ſo much as for hope; he is ſtill happier than the youth, he has already enjoyed what the other does but hope for: one wiſhes to live long, the other has lived long. But alas, is there any thing in human life, the duration of which can be called long? There is nothing which muſt end to be valued for its continuance. If hours, days, months, and years paſs away, it is no matter what hour, what day, what month, or what year we die. The applauſe of a good actor is due to him at whatever ſcene of the play he makes his exit. It is thus in the life of a man

man of ſenſe, a ſhort life is ſufficient to manifeſt himſelf a man of honour and virtue; when he ceaſes to be ſuch he has lived too long, and while he is ſuch, it is of no conſequence to him how long he ſhall be ſo, provided he is ſo to his life's end.

T

N° 154 Monday, Auguſt 27.

Nemo repentè fuit turpiſſimus— Juv. Sat. 2. v. 33.

No man e'er reach'd the heights of vice at firſt.

TATE.

'Mr. SPECTATOR,

'YOU are frequent in the mention of matters which concern the feminine world, 'and take upon you to be very ſevere againſt 'men upon all thoſe occaſions: but all this 'while I am afraid you have been very little 'converſant with women, or you would know 'the generality of them are not ſo angry as 'you imagine at the general vices among us. 'I am apt, to believe, begging your pardon, 'that you are ſtill what I myſelf was once, 'a queer modeſt fellow; and therefore, for 'your information, ſhall give you a ſhort account of myſelf, and the reaſons why I was 'forced to wench, drink, play, and do every 'thing which are neceſſary to the character 'of a man of wit and pleaſure, to be well 'with the ladies.

You

'You are to know then that I was bred a 'gentleman, and had the finiſhing part of my 'education under a man of great probity, wit, 'and learning, in one of our Univerſities. I 'will not deny but this made my behaviour 'and mien bear in it a figure of thought ra-'ther than action; and a man of a quite con-'trary character, who never thought in his 'life, rallied me one day upon it, and ſaid, 'he believed I was ſtill a virgin. There was 'a young lady of virtue preſent, and I was 'not diſpleaſed to favour the inſinuation; but 'it had a quite contrary effect from what I 'expected. I was ever after treated with great 'coldneſs both by that lady and all the reſt 'of my acquaintance. In a very little time I 'never came into a room but I could hear a 'whiſper, Here comes the maid: A girl of hu-'mour would on ſome occaſion ſay, why how 'do you know more than any of us? An ex-'preſſion of that kind was generally followed 'by a loud laugh: in a word, for no other 'fault in the world than that they really 'thought me as innocent as themſelves, I be-'came of no conſequence among them, and 'was received always upon the foot of a jeſt. 'This made ſo ſtrong an impreſſion upon me, 'that I reſolved to be as agreeable as the beſt 'of the men who laughed at me; but I ob-'ſerved it was nonſenſe for me to be impu-'dent at firſt among thoſe who knew me: 'my character for modeſty was ſo notorious 'wherever I had hitherto appeared, that I

'reſolved

'reſolved to ſhew my new face in new quarters 'of the world. My firſt ſtep I choſe with 'judgment; for I went to *Aſtrop*, and came 'down among a crowd of Academics, at one 'daſh, the impudenteſt fellow that they had 'ever ſeen in their lives. Fluſhed with this 'ſucceſs, I made love and was happy. Upon 'this conqueſt I thought it would be unlike 'a gentleman to ſtay longer with my miſtreſs, 'and croſſed the country to *Bury:* I could 'give you a very good account of myſelf at 'that place alſo. At theſe two ended my firſt 'ſummer of gallantry. The winter following, 'you would wonder at it, but I relapſed into 'modeſty upon coming among people of figure 'in *London*, yet not ſo much but that the 'ladies who had formerly laughed at me, 'ſaid, Bleſs us! how wonderfully that gentle-'man is improved? Some familiarities about 'the play-houſes towards the end of the enſuing 'winter, made me conceive new hopes of ad-'ventures; and inſtead of returning the next 'ſummer to *Aſtrop* or *Bury*, I thought myſelf 'qualified to go to *Epſom*, and followed a young 'woman, whoſe relations were jealous of my 'place in her favour, to *Scarborough*. I carried 'my point, and in my third year aſpired to go 'to *Tunbridge*, and in the autumn of the ſame 'year made my appearance at *Bath*. I was 'now got into the way of talk proper for 'ladies, and was run into a vaſt acquaintance 'among them, which I always improved to 'the beſt advantage. In all this courſe of

'time,

'time, and ſome years following, I found a 'ſober modeſt man was always looked upon 'by both ſexes as a preciſe unfaſhioned fellow 'of no life or ſpirit. It was ordinary for a 'man who had been drunk in good company, 'or paſſed a night with a wench, to ſpeak of 'it the next day before women for whom 'he had the greateſt reſpect. He was re-'proved, perhaps, with a blow of the fan, or 'an oh fy! but the angry lady ſtill preſerved 'an apparent approbation in her countenance: 'he was called a ſtrange wicked fellow, a 'ſad wretch; he ſhrugs his ſhoulders, ſwears, 'receives another blow, ſwears again he did not 'know he ſwore, and all was well. You might 'often ſee men game in the preſence of women, 'and throw at once for more than they were 'worth, to recommend themſelves as men 'of ſpirit. I found by long experience that 'the looſeſt principles and moſt abandoned 'behaviour, carried all before them in preten-'ſions to women of fortune. The encourage-'ment given to people of this ſtamp, made 'me ſoon throw off the remaining impreſſions 'of a ſober education. In the above-mentioned 'places, as well as in town, I always kept 'company with thoſe who lived moſt at large; 'and in due proceſs of time I was a pretty 'rake among the men, and a very pretty fellow 'among the women. I muſt confeſs, I had 'ſome melancholy hours upon the account of 'the narrowneſs of my fortune, but my con-'ſcience at the ſame time gave me the comfort

'that I had qualified myſelf for marrying a 'fortune.

'When I had lived in this manner for ſome 'time, and became thus accompliſhed, I was 'now in the twenty-ſeventh year of my age, 'about the forty-ſeventh of my conſtitution, 'my health and eſtate waſting very faſt; when 'I happened to fall into the company of a very 'pretty young lady in her own diſpoſal. I 'entertained the company, as we men of gal-'lantry generally do, with the many haps and 'diſaſters, watchings under windows, eſcapes 'from jealous huſbands, and ſeveral other perils. 'The young thing was wonderfully charmed 'with one that knew the world ſo well, and 'talked ſo fine; with *Deſdemona*, all her lover 'ſaid affected her; "it was ſtrange, it was "wonderous ſtrange." In a word, I ſaw the im-'preſſion I had made upon her, and with a very 'little application the pretty thing has married 'me. There is ſo much charm in her inno-'cence and beauty, that I do now as much 'deteſt the courſe I have been in for many years, 'as I ever did before I entered into it.

'What I intend, Mr. SPECTATOR, by writ-'ing all this to you, is that you would, before 'you go any further with your panegyrics on 'the fair ſex, give them ſome lectures upon 'their ſilly approbations. It is that I am weary 'of vice, and that it was not my natural way, 'that I am now ſo far recovered as not to bring 'this believing dear creature to contempt and 'poverty for her generoſity to me. At the

'ſame

'ſame time tell the youth of good education of 'our ſex, that they take too little care of im- 'proving themſelves in little things: a good air 'at entering into a room, a proper audacity in 'expreſſing himſelf with gaiety and graceful- 'neſs, would make a young gentleman of vir- 'tue and ſenſe capable of diſcountenancing the 'ſhallow impudent rogues that ſhine among the 'women.

'Mr. SPECTATOR, I do not doubt but you 'are a very ſagacious perſon, but you are ſo 'great with *Tully* of late, that I fear you will 'contemn theſe things as matters of no con- 'ſequence: but believe me, Sir, they are of the 'higheſt importance to human life; and if you 'can do any thing towards opening fair eyes, 'you will lay an obligation upon all your con- 'temporaries who are fathers, huſbands, or 'brothers to females.

'Your moſt affectionate

'humble ſervant,

'SIMON HONEYCOMB.'

T

Tueſday,

N° 155 Tueſday, Auguſt 28.

——Hæ nugæ ſeria ducunt
In mala——————

HOR. Ars Poet. v. 451.

Theſe things, which now ſeem frivolous and ſlight,
Will prove of ſerious conſequence.

ROSCOMMON.

I HAVE more than once taken notice of an indecent licence taken in diſcourſe, wherein the converſation on one part is involuntary, and the effect of ſome neceſſary circumſtance. This happens in travelling together in the ſame hired coach, ſitting near each other in any public aſſembly, or the like. I have, upon making obſervations of this ſort, received innumerable meſſages from that part of the fair ſex whoſe lot in life is to be of any trade or public way of life. They are all to a woman urgent with me to lay before the world the unhappy circumſtances they are under, from the unreaſonable liberty which is taken in their preſence, to talk on what ſubject it is thought fit by every coxcomb who wants underſtanding or breeding. One or two of theſe complaints I ſhall ſet down.

'Mr. SPECTATOR,

'I KEEP a coffee-houſe, and am one of thoſe 'whom you have thought fit to mention 'as an idol ſome time ago. I ſuffered a good

'deal of raillery upon that occaſion; but ſhall 'heartily forgive you, who are the cauſe of it, if 'you will do me juſtice in another point. What 'I aſk of you, is, to acquaint my cuſtomers, 'who are otherwiſe very good ones, that I am 'unavoidably haſped in my bar, and cannot help 'hearing the improper diſcourſes they are pleaſed 'to entertain me with. They ſtrive who ſhall 'ſay the moſt immodeſt things in my hearing. 'At the ſame time half a dozen of them loll 'at the bar ſtaring juſt in my face, ready to 'interpret my looks and geſtures according to 'their own imaginations. In this paſſive con-'dition I know not where to caſt my eyes, 'place my hands, or what to employ myſelf 'in: but this confuſion is to be a jeſt, and I 'hear them ſay in the end, with an inſipid 'air of mirth and ſubtlety, Let her alone, ſhe 'knows as well as we, for all ſhe looks ſo. 'Good Mr. SPECTATOR, perſuade gentlemen 'that it is out of all decency: ſay it is poſſible 'a woman may be modeſt and yet keep a 'public-houſe. Be pleaſed to argue, that in 'truth the affront is the more unpardonable 'becauſe I am obliged to ſuffer it, and cannot 'fly from it. I do aſſure you, Sir, the chear-'fulneſs of life which would ariſe from the 'honeſt gain I have, is utterly loſt to me, 'from the endleſs, flat, impertinent pleaſantries 'which I hear from morning to night. In a 'word, it is too much for me to bear; and 'I deſire you to acquaint them, that I will 'keep pen and ink at the bar, and write down

'all

'all they ſay to me, and ſend it to you for 'the preſs. It is poſſible when they ſee how 'empty what they ſpeak, without the advan-'tage of an impudent countenance and geſture, 'will appear, they may come to ſome ſenſe of 'themſelves, and the inſults they are guilty of 'towards me.

'I am, Sir,

'Your moſt humble ſervant,

'The IDOL.'

This repreſentation is ſo juſt, that it is hard to ſpeak of it without an indignation which perhaps would appear too elevated to ſuch as can be guilty of this inhuman treatment, where they ſee they affront a modeſt, plain, and ingenuous behaviour. This correſpondent is not the only ſufferer in this kind, for I have long letters both from the *Royal* and *New-Exchange* on the ſame ſubject. They tell me that a young fop cannot buy a pair of gloves, but he is at the ſame time ſtraining for ſome ingenious ribaldry to ſay to the young woman who helps them on. It is no ſmall addition to the calamity, that the rogues buy as hard as the plaineſt and modeſteſt cuſtomers they have; beſides which, they loll upon their counters half an hour longer than they need, to drive away other cuſtomers, who are to ſhare their impertinences with the milliner, or go to another ſhop. Letters from *'Change-Alley* are full of the ſame evil, and the girls tell me

except I can chaſe ſome eminent merchants from their ſhops they ſhall in a ſhort time fail. It is very unaccountable, that men can have ſo little deference to all mankind who paſs by them, as to bear being ſeen toying by two's and three's at a time, with no other purpoſe but to appear gay enough to keep up a light converſation of common-place jeſts, to the injury of her whoſe credit is certainly hurt by it, though their own may be ſtrong enough to bear it. When we come to have exact accounts of theſe converſations, it is not to be doubted but that their diſcourſes will raiſe the uſual ſtile of buying and ſelling: inſtead of the plain downright lying, and aſking and bidding ſo unequally to what they will really give and take, we may hope to have from theſe fine folks an exchange of compliments. There muſt certainly be a great deal of pleaſant difference between the commerce of lovers, and that of all other dealers, who are, in a kind, adverſaries. A ſealed bond, or a bank-note, would be a pretty gallantry to convey unſeen into the hands of one whom a director is charmed with; otherwiſe the city-loiterers are ſtill more unreaſonable than thoſe at the other end of the town: at the *New-Exchange* they are eloquent for want of caſh, but in the city they ought with caſh to ſupply their want of eloquence.

If one might be ſerious on this prevailing folly, one might obſerve, that it is a melancholy thing, when the world is mercenary even to the buying and ſelling our very perſons; that young

women, though they have never ſo great attractions from nature, are never the nearer being happily diſpoſed of in marriage; I ſay, it is very hard under this neceſſity, it ſhall not be poſſible for them to go into a way of trade for their maintenance, but their very excellencies and perſonal perfections ſhall be a diſadvantage to them, and ſubject them to be treated as if they ſtood there to ſell their perſons to proſtitution. There cannot be a more melancholy circumſtance to one who has made any obſervation in the world, than one of thoſe erring creatures expoſed to bankruptcy. When that happens, none of theſe toying fools will do any more than any other man they meet to preſerve her from infamy, inſult, and diſtemper. A woman is naturally more helpleſs than the other ſex; and a man of honour and ſenſe ſhould have this in his view in all manner of commerce with her. Were this well weighed, inconſideration, ribaldry, and nonſenſe, would not be more natural to entertain women with than men; and it would be as much impertinence to go into a ſhop of one of theſe young women without buying, as into that of any other trader. I ſhall end this ſpeculation with a letter I have received from a pretty milliner in the city.

'Mr. SPECTATOR,

'I HAVE read your account of beauties, and 'was not a little ſurpriſed to find no character 'of myſelf in it. I do aſſure you I have little 'elſe to do but to give audience as I am ſuch.

'Here are merchants of no ſmall conſideration, 'who call in as certainly as they go to *'Change*, 'to ſay ſomething of my roguiſh eye: and here 'is one who makes me once or twice a week 'tumble over all my goods, and then owns it 'was only a gallantry to ſee me act with theſe 'pretty hands; then lays out three pence in a 'little ribbon for his wriſt-bands, and thinks 'he is a man of great vivacity. There is an 'ugly thing not far off me, whoſe ſhop is fre-'quented only by people of buſineſs, that is all 'day long as buſy as poſſible. Muſt I that 'am a beauty be treated with for nothing but 'my beauty? Be pleaſed to aſſign rates to my 'kind glances, or make all pay who come to 'ſee me, or I ſhall be undone by my admirers 'for want of cuſtomers. *Albacinda*, *Eudoſia*, 'and all the reſt would be uſed juſt as we 'are, if they were in our condition; therefore 'pray conſider the diſtreſs of us the lower 'order of beauties, and I ſhall be

T 'Your obliged humble ſervant.'

Wedneſday,

N° 156 Wedneſday, Auguſt 29.

——— *Sed tu ſimul obligâſti*
Perfidum votis caput, enitescis
Pulchrior multo———

HOR. l. 2. Od. 8. v. 5.

———————But thou,
Since perjur'd, doſt more charming grow.

DUKE.

I D do not think any thing could make a pleaſanter entertainment, than the hiſtory of the reigning favourites among the women from time to time about this town: in ſuch an account we ought to have a faithful confeſſion of each lady for what ſhe liked ſuch and ſuch a man, and he ought to tell us by what particular action or dreſs he believed he ſhould be moſt ſucceſsful. As for my part, I have always made as eaſy a judgment when a man dreſſes for the ladies, as when he is equipped for hunting or courſing. The woman's man is a perſon in his air and behaviour quite different from the reſt of our ſpecies: his garb is more looſe and negligent, his manner more ſoft and indolent; that is to ſay, in both theſe caſes there is an apparent endeavour to appear unconcerned and careleſs. In catching birds the fowlers have a method of imitating their voices to bring them to the ſnare; and your womens men have always a ſimilitude of the creature they hope to betray,

in their own converſation. A woman's man is very knowing in all that paſſes from one family to another, has little pretty officiouſneſſes, is not at a loſs what is good for a cold, and it is not amiſs if he has a bottle of ſpirits in his pocket in caſe of any ſudden indiſpoſition.

Curioſity having been my prevailing paſſion, and indeed the ſole entertainment of my life, I have ſometimes made it my buſineſs to examine the courſe of intrigues as well as the manners and accompliſhments of ſuch as have been moſt ſucceſsful that way. In all my obſervation, I never knew a man of good underſtanding a general favourite; ſome ſingularity in his behaviour, ſome whim in his way of life, and what would have made him ridiculous among the men, has recommended him to the other ſex. I ſhould be very ſorry to offend a people ſo fortunate as theſe of whom I am ſpeaking; but let any one look over the old beaux, and he will find the man of ſucceſs was remarkable for quarrelling impertinently for their ſakes, for dreſſing unlike the reſt of the world, or paſſing his days in an inſipid aſſiduity about the fair ſex, to gain the figure he made amongſt them. Add to this that he muſt have the reputation of being well with other women, to pleaſe any one woman of gallantry; for you are to know, that there is a mighty ambition among the light part of the ſex to gain ſlaves from the dominion of others. My friend WILL HONEYCOMB ſays it was a common bite with him, to lay ſuſpicions that he

he was favoured by a lady's enemy, that is ſome rival beauty, to be well with herſelf. A little ſpite is natural to a great beauty; and it is ordinary to ſnap up a diſagreeable fellow leſt another ſhould have him. That impudent toad *Bareface* fares well among all the ladies he converſes with, for no other reaſon in the world but that he has the ſkill to keep them from explanation with one another. Did they know there is not one who likes him in her heart, each would declare her ſcorn of him the next moment; but he is well received by them becauſe it is the faſhion, and oppoſition to each other brings them inſenſibly into an imitation of each other. What adds to him the greateſt grace is, that the pleaſant thief, as they call him, is the moſt inconſtant creature living, has a wonderful deal of wit and humour, and never wants ſomething to ſay; beſides all which, he has a moſt ſpiteful dangerous tongue if you ſhould provoke him.

To make a woman's man, he muſt not be a man of ſenſe, or a fool; the buſineſs is to entertain, and it is much better to have a faculty of arguing, than a capacity of judging right. But the pleaſanteſt of all the women's equipage are your regular viſitants; theſe are volunteers in their ſervice, without hopes of pay or preferment: it is enough that they can lead out from a public place, that they are admitted on a public day, and can be allowed to paſs away part of that heavy load, their time, in the company of the fair. But commend me above

all

all others to thoſe who are known for your ruiners of ladies; theſe are the choiceſt ſpirits which our age produces. We have ſeveral of theſe irreſiſtible gentlemen among us when the company is in town. Theſe fellows are accompliſhed with the knowledge of the ordinary occurrences about court and town, have that ſort of good-breeding which is excluſive of all morality, and conſiſts only in being publicly decent, privately diſſolute.

It is wonderful how far a fond opinion of herſelf can carry a woman, to make her have the leaſt regard to a profeſſed known woman's man: but as ſcarce one of all the women who are in the tour of gallantries ever hears any thing of what is the common ſenſe of ſober minds, but are entertained with a continual round of flatteries, they cannot be miſtreſſes of themſelves enough to make arguments for their own conduct from the behaviour of theſe men to others. It is ſo far otherwiſe, that a general fame of falſhood in this kind, is a recommendation; and the coxcomb, loaded with the favours of many others, is received like a victor that diſdains his trophies, to be a victim to the preſent charmer.

If you ſee a man more full of geſture than ordinary in a public aſſembly, if loud upon no occaſion, if negligent of the company round him, and yet laying wait for deſtroying by that negligence, you may take it for granted that he has ruined many a fair one. The woman's man expreſſes himſelf wholly in that motion

which we call ſtrutting: an elevated cheſt, a pinched hat, a meaſurable ſtep, and a ſly ſurveying eye, are the marks of him. Now and then you ſee a gentleman with all theſe accompliſhments; but alas, any one of them is enough to undo thouſands: when a gentleman with ſuch perfections adds to it ſuitable learning, there ſhould be public warning of his reſidence in town, that we may remove our wives and daughters. It happens ſometimes that ſuch a fine man has read all the miſcellany poems, a few of our Comedies, and has the tranſlation of *Ovid*'s Epiſtles by heart. 'Oh if it were poſſible 'that ſuch a one could be as true as he is 'charming! But that is too much, the women 'will ſhare ſuch a dear falſe man: a little 'gallantry to hear him talk one would indulge 'one's ſelf in, let him reckon the ſticks of one's 'fan, ſay ſomething of the *Cupids* in it; and 'then call one ſo many ſoft names which a 'man of his learning has at his fingers-ends. 'There ſure is ſome excuſe for frailty, when 'attacked by ſuch force againſt a weak woman.' Such is the ſoliloquy of many a lady one might name, at the ſight of one of theſe who makes it no iniquity to go on from day to day in the ſin of woman-ſlaughter.

It is certain that people are got into a way of affectation, with a manner of overlooking the moſt ſolid virtues, and admiring the moſt trivial excellencies. The woman is ſo far from expecting to be contemned for being a very injudicious ſilly animal, that while ſhe can preſerve her

her features and her mien, ſhe knows ſhe is ſtill the object of deſire; and there is a ſort of ſecret ambition, from reading frivolous books, and keeping as frivolous company, each ſide to be amiable in imperfection, and arrive at the characters of the dear deceiver and the perjured fair. T

N° 157 Thurſday, Auguſt 30.

—Genius, natale comes qui temperat aſtrum,
Naturæ Deus humanæ, mortalis in unum-
quodque caput— HOR. Ep. 2. l. 2. v. 187.

IMITATED.

————That directing pow'r,
Who forms the genius in the natal hour:
That God of nature, who, within us ſtill,
Inclines our action, not conſtrains our will.

POPE.

I AM very much at a loſs to expreſs by any word that occurs to me in our language that which is underſtood by *Indoles* in *Latin*. The natural diſpoſition to any particular art, ſcience, profeſſion, or trade, is very much to be conſulted in the care of youth, and ſtudied by men for their own conduct when they form to themſelves any ſcheme of life. It is wonderfully hard indeed for a man to judge of his own capacity impartially; that may look great to

to me which may appear little to another, and I may be carried by fondneſs towards myſelf ſo far, as to attempt things too high for my talents and accompliſhments; but it is not methinks ſo very difficult a matter to make a judgment of the abilities of others, eſpecially of thoſe who are in their infancy. My common-place book directs me on this occaſion to mention the dawning of greatneſs in *Alexander*, who being aſked in his youth to contend for a prize in the Olympic games, anſwered he would, if he had kings to run againſt him. *Caſſius*, who was one of the conſpirators againſt *Cæſar*, gave as great a proof of his temper, when in his childhood he ſtruck a play-fellow, the ſon of *Sylla*, for ſaying his father was maſter of the *Roman* people. *Scipio* is reported to have anſwered, when ſome flatterers at ſupper were aſking him what the *Romans* ſhould do for a general after his death, take *Marius*. *Marius* was then a very boy, and had given no inſtances of his valour; but it was viſible to *Scipio* from the manners of the youth that he had a ſoul formed for the attempt and execution of great undertakings. I muſt confeſs I have very often with much ſorrow bewailed the misfortune of the children of *Great-Britain*, when I conſider the ignorance and undiſcerning of the generality of ſchoolmaſters. The boaſted liberty we talk of is but a mean reward for the long ſervitude, the many heart-achs and terrors, to which our childhood is expoſed in going through a grammar ſchool: many of

theſe

theſe ſtupid tyrants exerciſe their cruelty without any manner of diſtinction of the capacities of children, or the intention of parents in their behalf. There are many excellent tempers which are worthy to be nouriſhed and cultivated with all poſſible diligence and care, that were never deſigned to be acquainted with *Ariſtotle*, *Tully*, or *Virgil*; and there are as many who have capacities for underſtanding every word thoſe great perſons have writ, and yet were not born to have any reliſh of their writings. For want of this common and obvious diſcerning in thoſe who have the care of youth, we have ſo many hundred unaccountable creatures every age whipped up into great ſcholars, that are for ever near a right underſtanding, and will never arrive at it. Theſe are the ſcandal of letters, and theſe are generally the men who are to teach others. The ſenſe of ſhame and honour is enough to keep the world itſelf in order without corporal puniſhment, much more to train the minds of uncorrupted and innocent children. It happens, I doubt not, more than once in a year, that a lad is chaſtiſed for a blockhead, when it is good apprehenſion that makes him incapable of knowing what his teacher means: a briſk imagination very often may ſuggeſt an error, which a lad could not have fallen into, if he had been as heavy in conjecturing as his maſter in explaining: but there is no mercy even towards a wrong interpretation of his meaning, the ſufferings of the ſcholar's body are to rectify the miſtakes of his mind.

I am confident that no boy who will not be allured to letters without blows, will ever be brought to any thing with them. A great or good mind muſt neceſſarily be the worſe for ſuch indignities; and it is a ſad change to loſe of its virtue for the improvement of its knowledge. No one who has gone through what they call a great ſchool, but muſt remember to have ſeen children of excellent and ingenuous natures, as has afterwards appeared in their manhood; I ſay no man has paſſed through this way of education, but muſt have ſeen an ingenuous creature expiring with ſhame, with pale looks, beſeeching ſorrow, and ſilent tears, throw up its honeſt eyes, and kneel on its tender knees to an inexorable blockhead, to be forgiven the falſe quantity of a word in making a *Latin* verſe: the child is puniſhed, and the next day he commits a like crime, and ſo a third with the ſame conſequence. I would fain aſk any reaſonable man whether this lad, in the ſimplicity of his native innocence, full of ſhame, and capable of any impreſſion from that grace of ſoul, was not fitter for any purpoſe in this life, than after that ſpark of virtue is extinguiſhed in him, though he is able to write twenty verſes in an evening?

Seneca ſays, after his exalted way of talking, 'As the immortal gods never learnt any virtue, 'though they are endued with all that is good; 'ſo there are ſome men who have ſo natural a 'propenſity to what they ſhould follow, that 'they learn it almoſt as ſoon as they hear it.'

Plants

Plants and vegetables are cultivated into the production of finer fruit than they would yield without that care; and yet we cannot entertain hopes of producing a tender conſcious ſpirit into acts of virtue, without the ſame methods as is uſed to cut timber, or give new ſhape to a piece of ſtone.

It is wholly to this dreadful practice that we may attribute a certain hardneſs and ferocity which ſome men, though liberally educated, carry about them in all their behaviour. To be bred like a gentleman, and puniſhed like a malefactor, muſt, as we ſee it does, produce that illiberal ſaucineſs which we ſee ſometimes in men of letters.

The *Spartan* boy who ſuffered the fox, which he had ſtolen and hid under his coat, to eat into his bowels, I dare ſay had not half the wit or petulance which we learn at great ſchools among us; but the glorious ſenſe of honour, or rather fear of ſhame, which he demonſtrated in that action, was worth all the learning in the world without it.

It is, methinks, a very melancholy conſideration, that a little negligence can ſpoil us, but great induſtry is neceſſary to improve us; the moſt excellent natures are ſoon depreciated, but evil tempers are long before they are exalted into good habits. To help this by puniſhments, is the ſame thing as killing a man to cure him of a diſtemper; when he comes to ſuffer puniſhment in that one circumſtance, he is brought below the exiſtence of a rational creature, and

and is in the ſtate of a brute that moves only by the admonition of ſtripes. But ſince this cuſtom of educating by the laſh is ſuffered by the gentry of *Great-Britain*, I would prevail only that honeſt heavy lads may be diſmiſſed from ſlavery ſooner than they are at preſent, and not whipped on to their fourteenth or fifteenth year, whether they expect any progreſs from them or not. Let the child's capacity be forthwith examined, and he ſent to ſome mechanic way of life, without reſpect to his birth, if nature deſigned him for nothing higher: let him go before he has innocently ſuffered, and is debaſed into a dereliction of mind for being what it is no guilt to be, a plain man. I would not here be ſuppoſed to have ſaid, that our learned men of either robe who have been whipped at ſchool, are not ſtill men of noble and liberal minds; but I am ſure they had been much more ſo than they are, had they never ſuffered that infamy.

But though there is ſo little care, as I have obſerved, taken, or obſervation made of the natural ſtrain of men, it is no ſmall comfort to me, as a SPECTATOR, that there is any right value ſet upon the *bona Indoles* of other animals; as appears by the following advertiſement handed about the county of *Lincoln*, and ſubſcribed by *Enos Thomas*, a perſon whom I have not the honour to know, but ſuppoſe to be profoundly learned in horſe-fleſh.

'A cheſnut horſe called *Cæſar*, bred by '*James Darcy*, Eſq; at *Sedbury*, near *Richmond*

'in the county of *York*; his grandam was his 'old royal mare, and got by *Blunderbuſs*, which 'was got by *Hemſly-Turk*, and he got by Mr. '*Courant's Arabian*, which got Mr. *Minſhul's* '*Jews-trump*. Mr. *Cæſar* ſold him to a noble-'man, coming five years old, when he had but 'one ſweat, for three hundred guineas. A guinea 'a leap and trial, and a ſhilling the man.

T. 'ENOS THOMAS.'

N° 158 Friday, Auguſt 31.

——*Nos hæc novimus eſſe nihil.*

MARTIAL.

We know theſe things to be mere trifles.

OUT of a firm regard to impartiality I print theſe letters, let them make for me or not.

'Mr. SPECTATOR,

'I Have obſerved through the whole courſe of 'your rhapſodies, as you once very well 'called them, you are very induſtrious to over-'throw all that many your ſuperiors who have 'gone before you have made their rule of 'writing. I am now between fifty and ſixty, 'and had the honour to be well with the firſt 'men of taſte and gallantry in the joyous reign 'of

'of *Charles* the ſecond: we then had, I humbly
'preſume, as good underſtandings among us
'as any now can pretend to. As for yourſelf,
'Mr. SPECTATOR, you ſeem with the ut-
'moſt arrogance to undermine the very fun-
'damentals upon which we conducted ourſelves.
'It is monſtrous to ſet up for a man of wit,
'and yet deny that honour in a woman is any
'thing elſe but peeviſhneſs, that inclination is
'the beſt rule of life, or virtue and vice any
'thing elſe but health and diſeaſe. We had
'no more to do but to put a lady in good-
'humour, and all we could wiſh followed of
'courſe. Then again, your *Tully*, and your
'diſcourſes of another life, are the very bane
'of mirth and good humour. Pr'ythee do not
'value thyſelf on thy reaſon, at that exorbitant
'rate, and the dignity of human nature; take
'my word for it, a ſetting-dog has as good
'reaſon as any man in *England*. Had you, as
'by your diurnals one would think you do, ſet
'up for being in vogue in town, you ſhould have
'fallen in with the bent of paſſion and appetite;
'your ſongs had then been in every pretty mouth
'in *England*, and your little diſtichs had been
'the maxims of the fair and the witty to walk
'by: but alas, Sir, what can you hope for
'from entertaining people with what muſt
'needs make them like themſelves worſe than
'they did before they read you? Had you made
'it your buſineſs to deſcribe *Corinna* charming,
'though inconſtant, to find ſomething in human
'nature itſelf to make *Zoilus* excuſe himſelf for

'being fond of her; and to make every man 'in good commerce with his own reflections, 'you had done ſomething worthy our applauſe; 'but indeed, Sir, we ſhall not commend you 'for diſapproving us. I have a great deal more 'to ſay to you, but I ſhall ſum it up all in 'this one remark; in ſhort, Sir, you do not 'write like a gentleman.

'I am,

'Sir,

'Your moſt humble ſervant.'

'Mr. SPECTATOR,

'THE other day we were ſeveral of us at 'a tea-table, and according to cuſtom 'and your own advice had the Spectator read 'among us: it was that paper wherein you 'are pleaſed to treat with great freedom that 'character which you call a woman's man. 'We gave up all the kinds you have men-'tioned, except thoſe who, you ſay, are our 'conſtant viſitants. I was upon the occaſion 'commiſſioned by the company to write to 'you and tell you, that we ſhall not part 'with the men that we have at preſent, until 'the men of ſenſe think fit to relieve them, 'and give us their company in their ſtead. 'You cannot imagine but that we love to hear 'reaſon and good ſenſe better than the ribaldry 'we are at preſent entertained with, but we 'muſt have company, and among us, very in-'conſiderable is better than none at all. We

'are

'are made for the cements of ſociety, and 'came into the world to create relations among 'mankind; and ſolitude is an unnatural being 'to us. If the men of good underſtanding 'would forget a little of their ſeverity, they 'would find their account in it; and their 'wiſdom would have a pleaſure in it, to which 'they are now ſtrangers. It is natural among 'us when men have a true reliſh of our com-'pany and our value, to ſay every thing with a 'better grace; and there is without deſigning it 'ſomething ornamental in what men utter before 'women, which is loſt or neglected in converſa-'tions of men only. Give me leave to tell you, 'Sir, it would do you no great harm if you your-'ſelf came a little more into our company; it 'would certainly cure you of a certain poſitive 'and determining manner in which you talk 'ſometimes. In hopes of your amendment,

'I am,

'Sir,

'Your gentle reader.'

'Mr. SPECTATOR,

'YOUR profeſſed regard to the fair ſex, 'may perhaps make them value your 'admonitions when they will not thoſe of other 'men. I deſire you, Sir, to repeat ſome lectures 'upon ſubjects which you have now and then 'in a curſory manner only juſt touched. I 'would have a Spectator wholly writ upon

'good-breeding: and after you have aſſerted 'that time and place are to be very much con-'ſidered in all our actions, it will be proper 'to dwell upon behaviour at church. On '*Sunday* laſt a grave and reverend man preached 'at our church: there was ſomething particu-'cular in his accent, but without any manner 'of affectation. This particularity a ſet of gig-'lers thought the moſt neceſſary thing to be 'taken notice of in his whole diſcourſe, and 'made it an occaſion of mirth during the whole 'time of ſermon: you ſhould ſee one of them 'ready to burſt behind a fan, another pointing 'to a companion in another ſeat, and a third 'with an arch compoſure, as if ſhe would if 'poſſible ſtifle her laughter. There were many 'gentlemen who looked at them ſtedfaſtly, but 'this they took for ogling and admiring them: 'there was one of the merry ones in par-'ticular, that found out but juſt then that ſhe 'had but five fingers, for ſhe fell a reckoning 'the pretty pieces of ivory over and over again, 'to find herſelf employment and not laugh out. 'Would it not be expedient, Mr. SPECTATOR, 'that the church-warden ſhould hold up his 'wand on theſe occaſions, and keep the decency 'of the place as a magiſtrate does the peace 'in a tumult elſewhere?'

'Mr. SPECTATOR,

'I AM a woman's man, and read with a very 'fine lady your paper, wherein you fall 'upon us whom you envy: what do you 'think

'think I did? You muſt know ſhe was dreſſing, 'I read the Spectator to her, and ſhe laughed 'at the places where ſhe thought I was touched; 'I threw away your moral, and taking up her 'girdle cried out,

"Give me but what this ribbon bound,
"Take all the reſt the ſun goes round."

'She ſmiled, Sir, and ſaid you were a 'pedant; ſo ſay of me what you pleaſe, read '*Seneca*, and quote him againſt me if you 'think fit,

'I am, Sir,

T 'Your humble ſervant.'

N° 159 Saturday, September 1.

——*Omnem, quæ nunc obducta tuenti*
Mortales habetat viſus tibi, & humida circùm
Caligat, nubem eripiam——

VIRG. Æn. 2. v. 604.

The cloud, which, intercepting the clear light,
Hangs o'er the eyes, and blunts thy mortal ſight,
I will remove ———

WHEN I was at *Grand Cairo*, I picked up ſeveral Oriental manuſcripts, which I have ſtill by me. Among others I met with one entitled, *The Viſions of Mirzah*, which I

have read over with great pleaſure. I intend to give it to the public when I have no other entertainment for them; and ſhall begin with the firſt viſion, which I have tranſlated word for word as follows.

'ON the fifth day of the moon, which according to the cuſtom of my forefathers I always keep holy, after having waſhed myſelf, and offered up my morning devotions, I aſcended the high hills of *Bagdat*, in order to paſs the reſt of the day in meditation and prayer. As I was here airing myſelf on the tops of the mountains, I fell into a profound contemplation on the vanity of human life; and paſſing from one thought to another, ſurely, ſaid I, man is but a ſhadow and life a dream. Whilſt I was thus muſing, I caſt my eyes towards the ſummit of a rock that was not far from me, where I diſcovered one in the habit of a ſhepherd, with a little muſical inſtrument in his hand. As I looked upon him he applied it to his lips, and began to play upon it. The ſound of it was exceeding ſweet, and wrought into a variety of tunes that were inexpreſſibly melodious, and altogether different from any thing I had ever heard; they put me in mind of thoſe heavenly airs that are played to the departed ſouls of good men upon their firſt arrival in paradiſe, to wear out the impreſſions of the laſt agonies, and qualify them for the pleaſures of that

' happy

'happy place. My heart melted away in ſecret 'raptures.

'I had been often told that the rock before 'me was the haunt of a genius; and that 'ſeveral had been entertained with muſic who 'had paſſed by it, but never heard that the 'muſician had before made himſelf viſible. 'When he had raiſed my thoughts by thoſe 'tranſporting airs which he played, to taſte the 'pleaſures of his converſation, as I looked upon 'him like one aſtoniſhed, he beckoned to me, 'and by the waving of his hand directed me to 'approach the place where he ſat. I drew near 'with that reverence which is due to a ſuperior 'nature; and as my heart was entirely ſubdued 'by the captivating ſtrains I had heard, I fell 'down at his feet and wept. The genius ſmiled 'upon me with a look of compaſſion and affabi-'lity that familiarized him to my imagination, 'and at once diſpelled all the fears and appre-'henſions with which I approached him. He 'lifted me from the ground, and taking me by 'the hand, *Mirzah*, ſaid he, I have heard thee 'in thy ſoliloquies; follow me.

'He then led me to the higheſt pinnacle of 'the rock, and placing me on the top of it, 'Caſt thy eyes eaſtward, ſaid he, and tell me 'what thou ſeeſt. I ſee, ſaid I, a huge valley, 'and a prodigious tide of water rolling through 'it. The valley that thou ſeeſt, ſaid he, is the 'vale of miſery, and the tide of water that 'thou ſeeſt is part of the great tide of eternity. 'What is the reaſon, ſaid I, that the tide I

'ſee

'ſee riſes out of a thick miſt at one end, and 'again loſes itſelf in a thick miſt at the other? 'What thou ſeeſt, ſaid he, is that portion of 'eternity which is called time, meaſured out 'by the ſun, and reaching from the beginning 'of the world to its conſummation. Examine 'now, ſaid he, this ſea that is bounded with 'darkneſs at both ends, and tell me what thou 'diſcovereſt in it: I ſee a bridge, ſaid I, ſtanding 'in the midſt of the tide. The bridge thou 'ſeeſt, ſaid he, is human life, conſider it atten-'tively. Upon a more leiſurely ſurvey of it, 'I found that it conſiſted of threeſcore and 'ten intire arches, with ſeveral broken arches, 'which added to thoſe that were intire, made 'up the number about an hundred. As I 'was counting the arches, the genius told me 'that this bridge conſiſted at firſt of a thou-'ſand arches; but that a great flood ſwept 'away the reſt, and left the bridge in the 'ruinous condition I now beheld it: but tell 'me further, ſaid he, what thou diſcovereſt 'on it. I ſee multitudes of people paſſing 'over it, ſaid I, and a black cloud hanging 'on each end of it. As I looked more at-'tentively, I ſaw ſeveral of the paſſengers drop-'ping through the bridge, into the great tide 'that flowed underneath it; and upon farther 'examination, perceived there were innumerable 'trap-doors that lay concealed in the bridge, 'which the paſſengers no ſooner trod upon, but 'they fell through them into the tide and im-'mediately diſappeared. Theſe hidden pit-falls

'were ſet very thick at the entrance of the 'bridge, ſo that throngs of people no ſooner 'broke through the cloud, but many of them 'fell into them. They grew thinner towards 'the middle, but multiplied and lay cloſer to-'gether towards the end of the arches that were 'intire.

'There were indeed ſome perſons, but their 'number was very ſmall, that continued a kind 'of hobbling march on the broken arches, but 'fell through one after another, being quite 'tired and ſpent with ſo long a walk.

'I paſſed ſome time in the contemplation of 'this wonderful ſtructure, and the great variety 'of objects which it preſented. My heart was 'filled with a deep melancholy to ſee ſeveral 'dropping unexpectedly in the midſt of mirth 'and jollity, and catching at every thing that 'ſtood by them to ſave themſelves. Some were 'looking up towards the heavens in a thought-'ful poſture, and in the midſt of a ſpeculation 'ſtumbled and fell out of ſight. Multitudes 'were very buſy in the purſuit of bubbles that 'glittered in their eyes and danced before them; 'but often when they thought themſelves within 'the reach of them their footing failed and down 'they ſunk. In this confuſion of objects, I ob-'ſerved ſome with ſcimetars in their hands, and 'others with urinals, who ran to and fro upon 'the bridge, thruſting ſeveral perſons on trap-'doors which did not ſeem to lie in their way, 'and which they might have eſcaped had they 'not been thus forced upon them.

'The

'The genius ſeeing me indulge myſelf in this 'melancholy proſpect, told me I had dwelt 'long enough upon it: take thine eyes off the 'bridge, ſaid he, and tell me if thou yet ſeeſt 'any thing thou doſt not comprehend. Upon 'looking up, What mean, ſaid I, thoſe great 'flights of birds that are perpetually hovering 'about the bridge, and ſettling upon it from time 'to time? I ſee vultures, harpies, ravens, cormo-'rants, and among many other feathered crea-'tures ſeveral little winged boys, that perch in 'great numbers upon the middle arches. Theſe, 'ſaid the genius, are envy, avarice, ſuperſtition, 'deſpair, love, with the like cares and paſſions 'that infeſt human life.

'I here fetched a deep ſigh, Alas, ſaid I, 'man was made in vain! How is he given 'away to miſery and mortality? tortured in 'life, and ſwallowed up in death! The genius 'being moved with compaſſion towards me, bid 'me quit ſo uncomfortable a proſpect. Look no 'more, ſaid he, on man in the firſt ſtage of 'his exiſtence, in his ſetting out for eternity; 'but caſt thine eye on that thick miſt into 'which the tide bears the ſeveral generations 'of mortals that fall into it. I directed my 'ſight as I was ordered, and, whether or no the 'good genius ſtrengthened it with any ſuper-'natural force, or diſſipated part of the miſt 'that was before too thick for the eye to pene-'trate, I ſaw the valley opening at the farther 'end, and ſpreading forth into an immenſe 'ocean, that had a huge rock of adamant

'running through the midſt of it, and dividing
'it into two equal parts. The clouds ſtill reſted
'on one half of it, inſomuch that I could diſ-
'cover nothing in it; but the other appeared
'to me a vaſt ocean planted with innumerable
'iſlands, that were covered with fruits and
'flowers, and interwoven with a thouſand little
'ſhining ſeas that ran among them. I could
'ſee perſons dreſſed in glorious habits with gar-
'lands upon their heads, paſſing among the trees,
'lying down by the ſides of fountains, or reſt-
'ing on beds of flowers; and could hear a con-
'fuſed harmony of ſinging birds, falling waters,
'human voices, and muſical inſtruments. Glad-
'neſs grew in me upon the diſcovery of ſo de-
'lightful a ſcene. I wiſhed for the wings of
'an eagle, that I might fly away to thoſe happy
'ſeats; but the genius told me there was no
'paſſage to them, except through the gates of
'death that I ſaw opening every moment upon
'the bridge. The iſlands, ſaid he, that lie ſo
'freſh and green before thee, and with which
'the whole face of the ocean appears ſpotted as
'far as thou canſt ſee, are more in number
'than the ſands of the ſea-ſhore; there are
'myriads of iſlands behind thoſe which thou
'here diſcovereſt, reaching farther than thine
'eye, or even thy imagination can extend itſelf.
'Theſe are the manſions of good men after death,
'who according to the degree and kinds of virtue
'in which they excelled, are diſtributed among
'theſe ſeveral iſlands, which abound with plea-
'ſures of different kinds and degrees, ſuitable

'to

'to the reliſhes and perfections of thoſe who 'are ſettled in them; every iſland is a paradiſe 'accommodated to its reſpective inhabitants. 'Are not theſe, O *Mirzah*, habitations worth 'contending for? Does life appear miſerable, 'that gives thee opportunities of earning ſuch 'a reward? Is death to be feared, that will 'convey thee to ſo happy an exiſtence? Think 'not man was made in vain, who has ſuch an 'Eternity reſerved for him. I gazed with in-'expreſſible pleaſure on theſe happy iſlands. 'At length, ſaid I, ſhew me now, I beſeech 'thee, the ſecrets that lie hid under thoſe dark 'clouds which cover the ocean on the other 'ſide of the rock of adamant. The genius 'making me no anſwer, I turned about to 'addreſs myſelf to him a ſecond time, but I 'found that he had left me: I then turned 'again to the viſion which I had been ſo long 'contemplating; but inſtead of the rolling tide, 'the arched bridge, and the happy iſlands, I 'ſaw nothing but the long hollow valley of '*Bagdat*, with oxen, ſheep, and camels graz-'ing upon the ſides of it.'

The end of the firſt Viſion of *Mirzah*. C

Monday,

N° 160 Monday, September 3.

——*Cui mens divinior, atque os*
Magna ſonaturum, des nominis hujus honorem.
HOR. Sat. 4. l. 1. v. 43.

——He alone can claim this name, who writes
With fancy high, and bold and daring flights.
CREECH.

THERE is no character more frequently given to a writer, than that of being a genius. I have heard many a little ſonneteer called a fine genius. There is not an heroic ſcribbler in the nation, that has not his admirers who think him a great genius; and as for your ſmatterers in Tragedy, there is ſcarce a man among them who is not cried up by one or other for a prodigious genius.

My deſign in this paper is to conſider what is properly a great genius, and to throw ſome thoughts together on ſo uncommon a ſubject.

Among great genius's thoſe few draw the admiration of all the world upon them, and ſtand up as the prodigies of mankind, who by the mere ſtrength of natural parts, and without any aſſiſtance of art or learning, have produced works that were the delight of their own times, and the wonder of poſterity. There appears ſomething

thing nobly wild and extravagant in theſe great natural geniuſſes, that is infinitely more beautiful than all the turn and poliſhing of what the *French* call a *Bel Eſprit*, by which they would expreſs a genius refined by converſation, reflection, and the reading of the moſt polite authors. The greateſt genius which runs through the arts and ſciences, takes a kind of tincture from them, and falls unavoidably into imitation.

Many of theſe great natural geniuſſes that were never diſciplined and broken by rules of art, are to be found among the ancients, and in particular among thoſe of the more eaſtern parts of the world. *Homer* has innumerable flights that *Virgil* was not able to reach, and in the Old Teſtament we find ſeveral paſſages more elevated and ſublime than any in *Homer*. At the ſame time that we allow a greater and more daring genius to the ancients, we muſt own that the greateſt of them very much failed in, or, if you will, that they were much above the nicety and correctneſs of the moderns. In their ſimilitudes and alluſions, provided there was a likeneſs, they did not much trouble themſelves about the decency of the compariſon: thus *Solomon* reſembles the noſe of his beloved to the tower of *Lebanon* which looketh toward *Damaſcus*; as the coming of a thief in the night, is a ſimilitude of the ſame kind in the New Teſtament. It would be endleſs to make collections of this nature; *Homer* illuſtrates one of his heroes encompaſſed with the enemy, by an aſs

in

in a field of corn that has his ſides belaboured by all the boys of the village without ſtirring a foot for it: and another of them toſſing to and fro in his bed and burning with reſentment, to a piece of fleſh broiled on the coals. This particular failure in the ancients, opens a large field of raillery to the little wits, who can laugh at an indecency but not reliſh the ſublime in theſe ſorts of writings. The preſent emperor of *Perſia*, conformable to this eaſtern way of thinking, amidſt a great many pompous titles, denominates himſelf the *Sun of Glory* and the *Nutmeg of Delight*. In ſhort, to cut off all cavilling againſt the ancients, and particularly thoſe of the warmer climates, who had moſt heat and life in their imaginations, we are to conſider that the rule of obſerving what the *French* call the *Bienſeance* in an alluſion, has been found out of later years, and in the colder regions of the world; where we would make ſome amends for our want of force and ſpirit, by a ſcrupulous nicety and exactneſs in our compoſitions. Our countryman *Shakeſpear* was a remarkable inſtance of this firſt kind of great geniuſſes.

I cannot quit this head without obſerving that *Pindar* was a great genius of the firſt claſs, who was hurried on by a natural fire and impetuoſity to vaſt conceptions of things and noble ſallies of imagination. At the ſame time, can any thing be more ridiculous than for men of a ſober and moderate fancy to imitate this poet's way of writing in thoſe monſtrous com-

poſitions which go among us under the name of pindarics? When I ſee people copying works, which, as *Horace* has repreſented them, are ſingular in their kind, and inimitable; when I ſee men following irregularities by rule, and by the little tricks of art ſtraining after the moſt unbounded flights of nature, I cannot but apply to them that paſſage in *Terence:*

——*Incerta hæc ſi tu poſtules*
Ratione certa facere, nihilo plus agas,
Quàm ſi des operam, ut cum ratione inſanias.
EUN. Act. 1. Sc. 1.

'You may as well pretend to be mad and in your 'ſenſes at the ſame time, as to think of reducing 'theſe uncertain things to any certainty by reaſon.'

In ſhort, a modern pindaric writer, compared with *Pindar*, is like a ſiſter among the *Camiſars* compared with *Virgil*'s Sibyl: there is the diſtortion, grimace, and outward figure, but nothing of that divine impulſe which raiſes the mind above itſelf, and makes the ſounds more than human.

There is another kind of great geniuſſes which I ſhall place in a ſecond claſs, not as I think them inferior to the firſt, but only for diſtinction's ſake, as they are of a different kind. This ſecond claſs of great geniuſſes are thoſe that have formed themſelves by rules, and ſubmitted the greatneſs of their natural talents to the corrections and reſtraints of art. Such among

the *Greeks* were *Plato* and *Ariſtotle*; among the *Romans*, *Virgil* and *Tully*; among the *Engliſh*, *Milton* and Sir *Francis Bacon*.

The genius in both theſe claſſes of authors may be equally great, but ſhews itſelf after a different manner. In the firſt it is like a rich ſoil in a happy climate, that produces a whole wilderneſs of noble plants riſing in a thouſand beautiful landſkips, without any certain order or regularity. In the other it is the ſame rich ſoil under the ſame happy climate, that has been laid out in walks and parterres, and cut into ſhape and beauty by the ſkill of the gardener.

The great danger in theſe latter kind of geniuſſes, is, leſt they cramp their own abilities too much by imitation, and form themſelves altogether upon models, without giving the full play to their own natural parts. An imitation of the beſt authors is not to compare with a good original; and I believe we may obſerve that very few writers make an extraordinary figure in the world, who have not ſomething in their way of thinking or expreſſing themſelves that is peculiar to them, and intirely their own.

It is odd to conſider what great geniuſſes are ſometimes thrown away upon trifles.

I once ſaw a ſhepherd, ſays a famous *Italian* author, who uſed to divert himſelf in his ſolitudes with toſſing up eggs and catching them again without breaking them: in which he had arrived to ſo great a degree of perfection, that he would keep up four at a time

for ſeveral minutes together playing in the air, and falling into his hand by turns. I think, ſays the author, I never ſaw a greater ſeverity than in this man's face; for by his wonderful perſeverance and application, he had contracted the ſeriouſneſs and gravity of a Privy-councellor; and I could not but reflect with myſelf, that the ſame aſſiduity and attention, had they been rightly applied, might have made him a greater mathematician than *Archimedes*. C

Tueſday,

N° 161 Tueſday, September 4.

Ipſe dies agitat feſtos: fuſuſque per herbam,
Ignis ubi in medio & ſocii cratera coronant,
Te libans, Lenæe, vocat: pecoriſque magiſtris
Velocis jaculi certamina ponit in ulmo,
Corporaque agreſti nudat prædura palæſtra.
Hanc olim veteres vitam coluere Sabini,
Hanc Remus *& frater: ſic fortis* Etruria *crevit,*
Scilicet & rerum facta eſt pulcherrima Roma.

VIRG. Georg. 2. v. 527.

Himſelf, in ruſtic pomp, on holidays,
To rural pow'rs a juſt oblation pays;
And on the green his careleſs limbs diſplays.
The hearth is in the midſt; the herdſmen, round
The chearful fire, provoke his health in goblets crown'd.
He calls on *Bacchus*, and propounds the prize;
The groom his fellow-groom at buts defies,
And bends his bow, and levels with his eyes:
Or, ſtript for wreſtling, ſmears his limbs with oil,
And watches with a trip his foe to foil.
Such was the life the frugal *Sabines* led;
So *Remus* and his brother god were bred:
From whom th' auſtere *Etrurian* virtue roſe;
And this rude life our homely fathers choſe:
Old *Rome* from ſuch a race deriv'd her birth,
The ſeat of empire, and the conquer'd earth.

DRYDEN.

I AM glad that my late going into the country has increaſed the number of my correſpondents, one of whom ſends me the following letter.

'SIR,

'THOUGH you are pleaſed to retire from us ſo ſoon into the city, I hope you will not think the affairs of the country altogether unworthy of your inſpection for the future. I had the honour of ſeeing your ſhort face at Sir ROGER DE COVERLEY's, and have ever ſince thought your perſon and writings both extraordinary. Had you ſtaid there a few days longer you would have ſeen a country wake, which you know in moſt parts of *England* is the eve-feaſt of the dedication of our churches. I was laſt week at one of theſe aſſemblies which was held in a neighbouring pariſh; where I found their green covered with a promiſcuous multitude of all ages and both ſexes, who eſteem one another more or leſs the following part of the year according as they diſtinguiſh themſelves at this time. The whole company were in their holiday clothes, and divided into ſeveral parties, all of them endeavouring to ſhew themſelves in thoſe exerciſes wherein they excelled, and to gain the approbation of the lookers-on.

'I found a ring of cudgel-players, who were breaking one another's heads in order to make ſome impreſſion on their miſtreſſes hearts. I obſerved a luſty young fellow, who had the misfortune of a broken pate; but what conſiderably added to the anguiſh of the wound, was his over-hearing an old man, who ſhook his head and ſaid, "that he queſtioned now

"if

" if black *Kate* would marry him theſe three " years." I was diverted from a farther obſerva-
' tion of theſe combatants, by a foot-ball match,
' which was on the other ſide of the green;
' where *Tom Short* behaved himſelf ſo well,
' that moſt people ſeemed to agree " it was im-
" poſſible that he ſhould remain a bachelor until
" the next wake." Having played many a match
' myſelf, I could have looked longer on this
' ſport, had I not obſerved a country girl, who
' was poſted on an eminence at ſome diſtance
' from me, and was making ſo many odd
' grimaces, and writhing and diſtorting her whole
' body in ſo ſtrange a manner, as made me very
' deſirous to know the meaning of it. Upon
' my coming up to her, I found that ſhe was
' overlooking a wring of wreſtlers, and that her
' ſweet-heart, a perſon of ſmall ſtature, was
' contending with an huge brawny fellow, who
' twirled him about, and ſhook the little man
' ſo violently, that by a ſecret ſympathy of hearts
' it produced all thoſe agitations in the perſon
' of his miſtreſs, who, I dare ſay, like *Cælia* in
' *Shakeſpear* on the ſame occaſion, could have
" wiſhed herſelf inviſible to catch the ſtrong
" fellow by the leg." The 'Squire of the
' pariſh treats the whole company every year
' with a hogſhead of ale; and propoſes a beaver
' hat as a recompence to him who gives moſt
' falls. This has raiſed ſuch a ſpirit of emula-
' tion in the youth of the place, that ſome of
' them have rendered themſelves very expert at
' this exerciſe; and I was often ſurpriſed to ſee a

'fellow's heels fly up, by a trip which was given 'him ſo ſmartly that I could ſcarce diſcern it. 'I found that the old wreſtlers ſeldom entered 'the ring, until ſome one was grown formidable 'by having thrown two or three of his oppo-'nents; but kept themſelves as it were in a 'reſerved body to defend the hat, which is al-'ways hung up by the perſon who gets it in 'one of the moſt conſpicuous parts of the houſe, 'and looked upon by the whole family as ſome-'thing redounding much more to their honour 'than a coat of arms. There was a fellow who 'was ſo buſy in regulating all the ceremonies, 'and ſeemed to carry ſuch an air of importance 'in his looks, that I could not help inquiring 'who he was, and was immediately anſwered, "That he did not value himſelf upon nothing, "for that he and his anceſtors had won ſo many "hats, that his parlour looked like a haber-"daſher's ſhop:" however this thirſt of glory 'in them all, was the reaſon that no one man 'ſtood lord of the ring for above three falls 'while I was among them.

'The young maids, who were not lookers-on 'at theſe exerciſes, were themſelves engaged in 'ſome diverſions; and upon my aſking a farmer's 'ſon of my own pariſh what he was gazing at 'with ſo much attention, he told me, "that he "was ſeeing *Betty Welch*," who I knew to be 'his ſweet heart, "pitch a bar."

'In ſhort, I found the men endeavoured to 'ſhew the women they were no cowards, and 'that the whole company ſtrived to recommend 'them-

'themſelves to each other, by making it appear
'that they were all in a perfect ſtate of health,
'and fit to undergo any fatigues of bodily
'labour.

'Your judgment upon this method of love and
'gallantry, as it is at preſent practiſed amongſt
'us in the country, will very much oblige,

'Sir, Yours, &c.'

If I would here put on the ſcholar and politician, I might inform my readers how theſe bodily exerciſes or games were formerly encouraged in all the commonwealths of *Greece*; from whence the *Romans* afterwards borrowed their *Pentathlum*, which was compoſed of running, wreſtling, leaping, throwing, and boxing, though the prizes were generally nothing but a crown of cypreſs or parſley, hats not being in faſhion in thoſe days: that there is an old ſtatute, which obliges every man in *England*, having ſuch an eſtate, to keep and exerciſe the long bow; by which means our anceſtors excelled all other nations in the uſe of that weapon, and we had all the real advantages, without the inconvenience of a ſtanding army; and that I once met with a book of projects, in which the author conſidering to what noble ends that ſpirit of emulation, which ſo remarkably ſhews itſelf among our common people in theſe wakes, might be directed, propoſes that for the improvement of all our handicraft trades there ſhould be annual prizes ſet up for ſuch perſons as were moſt excellent in their

ſeveral

ſeveral arts. But laying aſide all theſe political conſiderations, which might tempt me to paſs the limits of my paper, I confeſs the greateſt benefit and convenience that I can obſerve in theſe country feſtivals, is the bringing young people together, and giving them an opportunity of ſhewing themſelves in the moſt advantageous light. A country fellow that throws his rival upon his back, has generally as good ſucceſs with their common miſtreſs; as nothing is more uſual than for a nimble-footed wench to get a huſband at the ſame time ſhe wins a ſmock. Love and marriages are the natural effects of theſe anniverſary aſſemblies. I muſt therefore very much approve the method by which my correſpondent tells me each ſex endeavours to recommend itſelf to the other, ſince nothing ſeems more likely to promiſe a healthy offspring or a happy cohabitation. And I believe I may aſſure my country friend, that there has been many a court lady who would be contented to exchange her crazy young huſband for *Tom Short*, and ſeveral men of quality who would have parted with a tender yoke-fellow for *Black Kate*.

I am the more pleaſed with having love made the principal end and deſign of theſe meetings, as it ſeems to be moſt agreeable to the intent for which they were at firſt inſtituted, as we are informed by the learned Dr. *Kennet*, with whoſe words I ſhall conclude my preſent paper.

'Theſe

'These wakes, says he, were in imitation of 'the ancient ἀγάπαι, or love-feasts; and were 'first established in *England* by Pope *Gregory* 'the *Great*, who in an epistle to *Melitus* the 'Abbot gave order that they should be kept 'in sheds or arbories made up with branches 'and boughs of trees round the church.'

He adds, 'That this laudable custom of 'wakes prevailed for many ages, until the nice 'puritans began to exclaim against it as a rem-'nant of popery; and by degrees the precise 'humour grew so popular, that at an *Exeter* 'assizes the lord chief baron *Walter* made an 'order for the suppression of all wakes; but on 'bishop *Laud*'s complaining of this innovating 'humour, the king commanded the order to 'be reversed.' X

N° 162 Wednesday, September 5.

——————Servetur ad imum,
Qualis ab incœpto processerit, & sibi constet.
HOR. Ars Poet. v. 126.

Preserve consistency throughout the whole.

NOthing that is not a real crime makes a man appear so contemptible and little in the eyes of the world as inconstancy, especially when it regards religion or party. In either of these cases, though a man perhaps does but

but his duty in changing his ſide, he not only makes himſelf hated by thoſe he left, but is ſeldom heartily eſteemed by thoſe he comes over to.

In theſe great articles of life, therefore, a man's conviction ought to be very ſtrong, and if poſſible ſo well timed that worldly advantages may ſeem to have no ſhare in it, or mankind will be ill-natured enough to think he does not change ſides out of principle, but either out of levity of temper or proſpects of intereſt. Converts and renegadoes of all kinds ſhould take particular care to let the world ſee they act upon honourable motives; or whatever approbations they may receive from themſelves, and applauſes from thoſe they converſe with, they may be very well aſſured that they are the ſcorn of all good men, and the public marks of infamy and deriſion.

Irreſolution on the ſchemes of life which offer themſelves to our choice, and inconſtancy in purſuing them, are the greateſt and moſt univerſal cauſes of all our diſquiet and unhappineſs. When ambition pulls one way, intereſt another, inclination a third, and perhaps reaſon contrary to all, a man is likely to paſs his time but ill who has ſo many different parties to pleaſe. When the mind hovers among ſuch a variety of allurements, one had better ſettle on a way of life that is not the very beſt we might have choſen, than grow old without determining our choice, and go out of the world, as the greater part of mankind do, before we have

have reſolved how to live in it. There is but one method of ſetting ourſelves at reſt in this particular, and that is by adhering ſtedfaſtly to one great end as the chief and ultimate aim of all our purſuits. If we are firmly reſolved to live up to the dictates of reaſon, without any regard to wealth, reputation, or the like conſiderations, any more than as they fall in with our principal deſign, we may go through life with ſteadineſs and pleaſure; but if we act by ſeveral broken views, and will not only be virtuous, but wealthy, popular, and every thing that has a value ſet upon it by the world, we ſhall live and die in miſery and repentance.

One would take more than ordinary care to guard one's ſelf againſt this particular imperfection, becauſe it is that which our nature very ſtrongly inclines us to; for if we examine ourſelves throughly, we ſhall find that we are the moſt changeable beings in the univerſe. In reſpect of our underſtanding, we often embrace and reject the very ſame opinions; whereas beings above and beneath us have probably no opinions at all, or at leaſt no wavering and uncertainties in thoſe they have. Our ſuperiors are guided by intuition, and our inferiors by inſtinct. In reſpect of our wills, we fall into crimes and recover out of them, are amiable or odious in the eyes of our great Judge, and paſs our whole life in offending and aſking pardon. On the contrary, the beings underneath us are not capable of ſinning, nor thoſe above us of repenting. The one is out of the

poſſibilities of duty, and the other fixed in an eternal courſe of ſin, or an eternal courſe of virtue.

There is ſcarce a ſtate of life, or ſtage in it, which does not produce changes and revolutions in the mind of man. Our ſchemes of thought in infancy are loſt in thoſe of youth; theſe too take a different turn in manhood, until old age often leads us back into our former infancy. A new title or an unexpected ſucceſs throws us out of ourſelves, and in a manner deſtroys our identity. A cloudy day, or a little ſunſhine, have as great an influence on many conſtitutions, as the moſt real bleſſings or misfortunes. A dream varies our being, and changes our condition while it laſts; and every paſſion, not to mention health and ſickneſs, and the greater alterations in body and mind, makes us appear almoſt different creatures. If a man is ſo diſtinguiſhed among other beings by this infirmity, what can we think of ſuch as make themſelves remarkable for it even among their own ſpecies? It is a very trifling character to be one of the moſt variable beings of the moſt variable kind, eſpecially if we conſider that He who is the great ſtandard of perfection has in him no ſhadow of change, but 'is the ſame yeſterday, 'to-day, and for ever.'

As this mutability of temper and inconſiſtency with ourſelves is the greateſt weakneſs of human nature, ſo it makes the perſon who is remarkable for it in a very particular manner more ridiculous than any other infirmity whatſoever, as

as it ſets him in a greater variety of fooliſh lights, and diſtinguiſhes him from himſelf by an oppoſition of party-coloured characters. The moſt humorous character in *Horace* is founded upon this unevenneſs of temper and irregularity of conduct.

——————Sardus habebat
Ille Tigellius hoc: Cæſar, qui cogere poſſet,
Si peteret per amicitiam patris, atque ſuam, non
Quidquam proficeret: ſi collibuiſſet, ab ovo
Uſque ad mala citaret Iö Bacche, modò ſummâ
Voce, modò hâc, reſonat quæ chordis quatuor ima.
Nil æquale homini fuit illi: ſæpe velut qui
Currebat fugiens hoſtem: perſæpe velut qui
Junonis ſacra ferret: habebat ſæpe ducentos,
Sæpe decem ſervos: modò reges atque tetrarchas,
Omnia magna loquens: modò, Sit mihi menſa tripes, &
Concha ſalis puri, & toga, quæ defendere frigus,
Quamvis craſſa, queat. Decies centena dediſſes
Huic parco paucis contento, quinque diebus
Nil erat in loculis. Noctes vigilabat ad ipſum
Manè: diem totum ſtertebat. Nil fuit unquam
Sic impar ſibi ——————

HOR. Sat. 3. Lib. 1.

Inſtead of tranſlating this paſſage in *Horace*, I ſhall entertain my *Engliſh* reader with the deſcription of a parallel character, that is wonderfully well finiſhed by Mr. *Dryden*, and raiſed upon the ſame foundation.

'In the firſt rank of theſe did *Zimri* ſtand:
'A man ſo various, that he ſeem'd to be
'Not one, but all mankind's epitome.
'Stiff in opinions, always in the wrong;
'Was ev'ry thing by ſtarts, and nothing long;

'But

'But in the courſe of one revolving moon,
'Was chymiſt, fidler, ſtateſman, and buffoon:
'Then all for women, painting, rhyming, drinking:
'Beſides ten thouſand freaks that dy'd in thinking.
'Bleſt madman, who cou'd ev'ry hour employ,
'With ſomething new to wiſh, or to enjoy!' C

N° 163 Thurſday, September 6.

——*Si quid ego adfuero, curamve levaſſo,*
Quæ nunc te coquit, & verſat ſub pectore fixa,
Ecquid erit pretii? ENN. ap. TULLIUM.

Say, will you thank me if I bring you reſt,
And eaſe the torture of your lab'ring breaſt.

ENQUIRIES after happineſs, and rules for attaining it, are not ſo neceſſary and uſeful to mankind as the arts of conſolation, and ſupporting ones ſelf under affliction. The utmoſt we can hope for in this world is contentment; if we aim at any thing higher, we ſhall meet with nothing but grief and diſappointment. A man ſhould direct all his ſtudies and endeavours at making himſelf eaſy now, and happy hereafter.

The truth of it is, if all the happineſs that is diſperſed through the whole race of mankind in this world were drawn together, and put into the poſſeſſion of any ſingle man, it would not make a very happy being. Though on the contrary, if the miſeries of the whole ſpecies were fixed in a ſingle perſon, they would make a very miſerable one. I

I am engaged in this ſubject by the following letter, which, though ſubſcribed by a fictitious name, I have reaſon to believe is not imaginary.

'Mr. SPECTATOR,

'I AM one of your diſciples, and endeavour 'to live up to your rules, which I hope will 'incline you to pity my condition: I ſhall 'open it to you in a very few words. About 'three years ſince a gentleman, whom, I am 'ſure, you yourſelf would have approved, made 'his addreſſes to me. He had every thing to 'recommend him but an eſtate, ſo that my 'friends, who all of them applauded his per-'ſon, would not for the ſake of both of us 'favour his paſſion. For my own part, I re-'ſigned myſelf up entirely to the direction of 'thoſe who knew the world much better than 'myſelf, but ſtill lived in hopes that ſome 'juncture or other would make me happy in 'the man whom, in my heart, I preferred to 'all the world; being determined if I could 'not have him, to have nobody elſe. About 'three months ago I received a letter from him, 'acquainting me, that by the death of an uncle 'he had a conſiderable eſtate left him, which 'he ſaid was welcome to him upon no other 'account, but as he hoped it would remove 'all difficulties that lay in the way to our 'mutual happineſs. You may well ſuppoſe, 'Sir, with how much joy I received this letter, 'which was followed by ſeveral others filled 'with thoſe expreſſions of love and joy, which

'I verily believe nobody felt more ſincerely, 'nor knew better how to deſcribe, than the 'gentleman I am ſpeaking of. But, Sir, how 'ſhall I be able to tell it you! By the laſt 'week's poſt I received a letter from an in-'timate friend of this unhappy gentleman, ac-'quainting me, that as he had juſt ſettled 'his affairs, and was preparing for his jour-'ney, he fell ſick of a fever and died. It 'is impoſſible to expreſs to you the diſtreſs 'I am in upon this occaſion. I can only have 'recourſe to my devotions, and to the reading 'of good books for my conſolation; and as I 'always take a particular delight in thoſe fre-'quent advices and admonitions which you give 'the public, it would be a very great piece 'of charity in you to lend me your aſſiſtance 'in this conjuncture. If after the reading of 'this letter you find yourſelf in a humour, ra-'ther to rally and ridicule, than to comfort me, 'I deſire you would throw it into the fire, and 'think no more of it; but if you are touched 'with my misfortune, which is greater than 'I know how to bear, your counſels may very 'much ſupport, and will infinitely oblige the 'afflicted

LEONORA.'

A diſappointment in love is more hard to get over than any other; the paſſion itſelf ſo ſoftens and ſubdues the heart, that it diſables it from ſtruggling or bearing up againſt the woes and diſtreſſes which befal it. The mind meets with other misfortunes in her whole ſtrength; ſhe

ſtands collected within herſelf, and ſuſtains the ſhock with all the force which is natural to her; but a heart in love has its foundations ſapped, and immediately ſinks under the weight of accidents that are diſagreeable to its favourite paſſion.

In afflictions men generally draw their conſolations out of books of morality, which indeed are of great uſe to fortify and ſtrengthen the mind againſt the impreſſions of ſorrow. Monſieur *St. Evremont*, who does not approve of this method, recommends authors who are apt to ſtir up mirth in the mind of the readers, and fancies *Don Quixote* can give more relief to an heavy heart than *Plutarch* or *Seneca*, as it is much eaſier to divert grief than to conquer it. This doubtleſs may have its effects on ſome tempers. I ſhould rather have recourſe to authors of a quite contrary kind, that give us inſtances of calamities and misfortunes, and ſhew human nature in its greateſt diſtreſſes.

If the afflictions we groan under be very heavy, we ſhall find ſome conſolation in the ſociety of as great ſufferers as ourſelves, eſpecially when we find our companions men of virtue and merit. If our afflictions are light, we ſhall be comforted by the compariſon we make between ourſelves and our fellow-ſufferers. A loſs at ſea, a fit of ſickneſs, or the death of a friend, are ſuch trifles when we conſider whole kingdoms laid in aſhes, families put to the ſword, wretches ſhut up in dungeons, and the like calamities of mankind, that we are out

of countenance for our own weakneſs, if we ſink under ſuch little ſtrokes of fortune.

Let the diſconſolate *Leonora* conſider, that at the very time in which ſhe languiſhes for the loſs of her deceaſed lover, there are perſons in ſeveral parts of the world juſt periſhing in a ſhipwreck; others crying out for mercy in the terrors of a death-bed repentance; others lying under the tortures of an infamous execution, or the like dreadful calamities; and ſhe will find her ſorrows vaniſh at the appearance of thoſe which are ſo much greater and more aſtoniſhing.

I would further propoſe to the conſideration of my afflicted diſciple, that poſſibly what ſhe now looks upon as the greateſt misfortune, is not really ſuch in itſelf. For my own part, I queſtion not but our ſouls in a ſeparate ſtate will look back on their lives in quite another view, than what they had of them in the body; and that what they now conſider as misfortunes and diſappointments, will very often appear to have been eſcapes and bleſſings.

The mind that hath any caſt towards devotion, naturally flies to it in its afflictions.

When I was in *France* I heard a very remarkable ſtory of two lovers, which I ſhall relate at length in my to-morrow's paper, not only becauſe the circumſtances of it are extraordinary, but becauſe it may ſerve as an illuſtration to all that can be ſaid on this laſt head, and ſhew the power of religion in abating that particular anguiſh which ſeems to lie ſo heavy on *Leonora*. The ſtory was told me by a

prieſt, as I travelled with him in a ſtage-coach. I ſhall give it my reader, as well as I can remember, in his own words, after having premiſed, that if conſolations may be drawn from a wrong religion and a miſguided devotion, they cannot but flow much more naturally from thoſe which are founded upon reaſon, and eſtabliſhed in good ſenſe. L

N° 164 Friday, September 7.

Illa, quis & me, inquit, miſeram, & te perdidit, Orpheu?
Jamque vale: feror ingenti circumdata nocte,
Invalidaſque tibi tendens, heu! non tua, palmas.

VIRG. Georg. 4. v. 494.

Then thus the bride: what fury ſeiz'd on thee,
Unhappy man! to loſe thyſelf and me?
And now farewel! involv'd in ſhades of night,
For ever I am raviſh'd from thy ſight:
In vain I reach my feeble hands to join
In ſweet embraces, ah! no longer thine!

DRYDEN.

Conſtantia was a woman of extraordinary wit and beauty, but very unhappy in a father, who having arrived at great riches by his own induſtry, took delight in nothing but his money. *Theodoſius* was the younger ſon of a decayed family, of great parts and learning, improved by a genteel and virtuous education. When he was in the twentieth year of his age

he became acquainted with *Conſtantia*, who had not then paſſed her fifteenth. As he lived but a few miles diſtant from her father's houſe, he had frequent opportunities of ſeeing her; and by the advantages of a good perſon and a pleaſing converſation, made ſuch an impreſſion in her heart as it was impoſſible for time to efface: he was himſelf no leſs ſmitten with *Conſtantia*. A long acquaintance made them ſtill diſcover new beauties in each other, and by degrees raiſed in them that mutual paſſion which had an influence on their following lives. It unfortunately happened, that in the midſt of this intercourſe of love and friendſhip between *Theodoſius* and *Conſtantia*, there broke out an irreparable quarrel between their parents, the one valuing himſelf too much upon his birth, and the other upon his poſſeſſions. The father of *Conſtantia* was ſo incenſed at the father of *Theodoſius*, that he contracted an unreaſonable averſion towards his ſon, inſomuch that he forbade him his houſe, and charged his daughter upon her duty never to ſee him more. In the mean time to break off all communication between the two lovers, who he knew entertained ſecret hopes of ſome favourable opportunity that ſhould bring them together, he found out a young gentleman of a good fortune and an agreeable perſon, whom he pitched upon as a huſband for his daughter. He ſoon concerted this affair ſo well, that he told *Conſtantia* it was his deſign to marry her to ſuch a gentleman, and that her wedding ſhould be celebrated on ſuch a day. *Conſtantia*, who

who was over-awed with the authority of her father, and unable to object any thing againſt ſo advantageous a match, received the propoſal with a profound ſilence, which her father commended in her, as the moſt decent manner of a virgin's giving her conſent to an overture of that kind. The noiſe of this intended marriage ſoon reached *Theodoſius*, who, after a long tumult of paſſions which naturally riſe in a lover's heart on ſuch an occaſion, writ the following letter to *Conſtantia*.

'THE thought of my *Conſtantia*, which for
'ſome years has been my only happineſs,
'is now become a greater torment to me than
'I am able to bear. Muſt I then live to ſee
'you another's? The ſtreams, the fields and
'meadows, where we have ſo often talked toge-
'ther, grow painful to me; life itſelf is become
'a burden. May you long be happy in the
'world, but forget that there was ever ſuch a
'a man in it as

'THEODOSIUS.'

This letter was conveyed to *Conſtantia* that very evening, who fainted at the reading of it; and the next morning ſhe was much more alarmed by two or three meſſengers, that came to her father's houſe one after another to enquire if they had heard any thing of *Theodoſius*, who it ſeems had left his chamber about midnight, and could no where be found. The deep melancholy, which had hung upon his mind ſome time before, made them apprehend

the worſt that could befall him. *Conſtantia*, who knew that nothing but the report of her marriage could have driven him to ſuch extremities, was not to be comforted: ſhe now accuſed herſelf for having ſo tamely given an ear to the propoſal of a huſband, and looked upon the new lover as the murderer of *Theodoſius*: in ſhort, ſhe reſolved to ſuffer the utmoſt effects of her father's diſpleaſure, rather than comply with a marriage which appeared to her ſo full of guilt and horror. The father ſeeing himſelf entirely rid of *Theodoſius*, and likely to keep a conſiderable portion in his family, was not very much concerned at the obſtinate refuſal of his daughter; and did not find it very difficult to excuſe himſelf upon that account to his intended ſon-in-law, who had all along regarded this alliance rather as a marriage of convenience than of love. *Conſtantia* had now no relief but in her devotions and exerciſes of religion, to which her afflictions had ſo entirely ſubjected her mind, that after ſome years had abated the violence of her ſorrows, and ſettled her thoughts in a kind of tranquillity, ſhe reſolved to paſs the remainder of her days in a convent. Her father was not diſpleaſed with a reſolution, which would ſave money in his family, and readily complied with his daughter's intentions. Accordingly in the twenty-fifth year of her age, while her beauty was yet in all its height and bloom, he carried her to a neighbouring city, in order to look out a ſiſterhood of nuns among whom to place his daughter. There was in this place a father

a father of a convent who was very much renowned for his piety and exemplary life; and as it is uſual in the *Romiſh* church for thoſe who are under any great affliction, or trouble of mind, to apply themſelves to the moſt eminent confeſſors for pardon and conſolation, our beautiful votary took the opportunity of confeſſing herſelf to this celebrated father.

We muſt now return to *Theodoſius*, who, the very morning that the above-mentioned inquiries had been made after him, arrived at a religious houſe in the city, where now *Conſtantia* reſided; and deſiring that ſecrecy and concealment of the fathers of the convent, which is very uſual upon any extraordinary occaſion, he made himſelf one of the order, with a private vow never to enquire after *Conſtantia*; whom he looked upon as given away to his rival upon the day on which, according to common fame, their marriage was to have been ſolemnized. Having in his youth made a good progreſs in learning, that he might dedicate himſelf more entirely to religion, he entered into holy orders, and in a few years became renowned for his ſanctity of life, and thoſe pious ſentiments which he inſpired into all who converſed with him. It was this holy man to whom *Conſtantia* had determined to apply herſelf in confeſſion, though neither ſhe nor any other, beſides the prior of the convent, knew any thing of his name or family. The gay, the amiable *Theodoſius* had now taken upon him the name of Father *Francis*, and was ſo far concealed in a long beard, a ſhaven head, and a religious habit, that it was im-

impoſſible to diſcover the man of the world in the venerable conventual.

As he was one morning ſhut up in his confeſſional, *Conſtantia* kneeling by him, opened the ſtate of her ſoul to him; and after having given him the hiſtory of a life full of innocence, ſhe burſt out in tears, and entered upon that part of her ſtory in which he himſelf had ſo great a ſhare. My behaviour, ſays ſhe, has I fear been the death of a man who had no other fault but that of loving me too much. Heaven only knows how dear he was to me whilſt he lived, and how bitter the remembrance of him has been to me ſince his death. She here pauſed and lifted up her eyes that ſtreamed with tears towards the father; who was ſo moved with the ſenſe of her ſorrows, that he could only command his voice, which was broke with ſighs and ſobbings, ſo far as to bid her proceed. She followed his directions, and in a flood of tears poured out her heart before him. The father could not forbear weeping aloud, inſomuch that in the agonies of his grief the ſeat ſhook under him. *Conſtantia*, who thought the good man was thus moved by his compaſſion towards her, and by the horror of her guilt, proceeded with the utmoſt contrition to acquaint him with that vow of virginity in which ſhe was going to engage herſelf, as the proper atonement for her ſins, and the only ſacrifice ſhe could make to the memory of *Theodoſius*. The father, who by this time had pretty well compoſed himſelf, burſt out again in tears upon hearing that name to which he

he had been ſo long diſuſed, and upon receiving this inſtance of an unparalleled fidelity from one who he thought had ſeveral years ſince given herſelf up to the poſſeſſion of another. Amidſt the interruptions of his ſorrow, ſeeing his penitent overwhelmed with grief, he was only able to bid her from time to time be comforted—to tell her that her ſins were forgiven her——that her guilt was not ſo great as ſhe apprehended ——that ſhe ſhould not ſuffer herſelf to be afflicted above meaſure. After which he recovered himſelf enough to give her the abſolution in form; directing her at the ſame time to repair to him again the next day, that he might encourage her in the pious reſolutions ſhe had taken, and give her ſuitable exhortations for her behaviour in it. *Conſtantia* retired, and the next morning renewed her applications. *Theodoſius* having manned his ſoul with proper thoughts and reflections, exerted himſelf on this occaſion in the beſt manner he could to animate his penitent in the courſe of life ſhe was entering upon, and wear out of her mind thoſe groundleſs fears and apprehenſions which had taken poſſeſſion of it; concluding, with a promiſe to her, that he would from time to time continue his admonitions when ſhe ſhould have taken upon her the holy veil. The rules of our reſpective orders, ſays he, will not permit that I ſhould ſee you, but you may aſſure yourſelf not only of having a place in my prayers, but of receiving ſuch frequent inſtructions as I can convey to you by letters. Go on chearfully in the glorious courſe you have undertaken, and

you

you will quickly find ſuch a peace and ſatisfaction in your mind, which it is not in the power of the world to give.

Conſtantia's heart was ſo elevated with the diſcourſe of father *Francis*, that the very next day ſhe entered upon her vow. As ſoon as the ſolemnities of her reception were over, ſhe retired, as it is uſual, with the abbeſs into her own apartment.

The abbeſs had been informed the night before of all that had paſſed between her noviciate and father *Francis*: from whom ſhe now delivered to her the following letter:

'AS the firſt-fruits of thoſe joys and conſolations which you may expect from the life you are now engaged in, I muſt acquaint you that *Theodoſius*, whoſe death ſits ſo heavy upon your thoughts, is ſtill alive; and that the father, to whom you have confeſſed yourſelf, was once that *Theodoſius*, whom you ſo much lament. The love which we have had for one another will make us more happy in its diſappointment than it could have done in its ſucceſs. Providence has diſpoſed of us for our advantage, though not according to our wiſhes. Conſider your *Theodoſius* ſtill as dead, but aſſure yourſelf of one who will not ceaſe to pray for you in Father

'FRANCIS.'

Conſtantia ſaw that the hand-writing agreed with the contents of the letter: and upon reflecting on the voice of the perſon, the behaviour,

our, and above all the extreme ſorrow of the father during her confeſſion, ſhe diſcovered *Theodoſius* in every particular. After having wept with tears of joy, It is enough, ſays ſhe, *Theodoſius* is ſtill in being: I ſhall live with comfort and die in peace.

The letters which the father ſent her afterwards are yet extant in the nunnery where ſhe reſided; and are often read to the young religious, in order to inſpire them with good reſolutions and ſentiments of virtue. It ſo happened, that after *Conſtantia* had lived about ten years in the cloiſter, a violent fever broke out in the place, which ſwept away great multitudes, and among others *Theodoſius*. Upon his death-bed he ſent his benediction in a very moving manner to *Conſtantia*, who at that time was herſelf ſo far gone in the ſame fatal diſtemper, that ſhe lay delirious. Upon the interval which generally precedes death in ſickneſſes of this nature, the Abbeſs, finding that the phyſicians had given her over, told her that *Theodoſius* was juſt gone before her, and that he had ſent her his benediction in his laſt moments. *Conſtantia* received it with pleaſure: And now, ſays ſhe, if I do not aſk any thing improper, let me be buried by *Theodoſius*. My vow reaches no farther than the grave. What I aſk is, I hope, no violation of it———She died ſoon after, and was interred according to her requeſt.

Their tombs are ſtill to be ſeen, with a ſhort *Latin* inſcription over them to the following purpoſe.

'Here

'Here lie the bodies of father *Francis* and 'ſiſter *Conſtance*. "They were lovely in their "lives, and in their deaths they were not "divided."

N° 165 Saturday, September 8.

——Si fortè neceſſe eſt,
Fingere cinctutis non exaudita Cethegis,
Continget, dabiturque licentia ſumpta pudenter.

HOR. Ars Poet. v. 48.

—— If you would unheard-of things expreſs,
Invent new words; we can indulge a muſe,
Until the licence riſe to an abuſe.

CREECH.

I Have often wiſhed, that as in our conſtitution there are ſeveral perſons whoſe buſineſs it is to watch over our laws, our liberties and commerce, certain men might be ſet apart as ſuper-intendents of our language, to hinder any words of a foreign coin from paſſing among us; and in particular to prohibit any *French* phraſes from becoming current in this kingdom, when thoſe of our own ſtamp are altogether as valuable. The preſent war has ſo adulterated our tongue with ſtrange words, that it would be impoſſible for one of our great grandfathers to know what his poſterity have been doing, were he to read their exploits in a modern newspaper. Our warriors are very induſtrious in propagating the *French* language, at the ſame time

time that they are ſo gloriouſly ſucceſsful in beating down their power. Our ſoldiers are men of ſtrong heads for action, and perform ſuch feats as they are not able to expreſs. They want words in their own tongue to tell us what it is they atchieve, and therefore ſend us over accounts of their performances in a jargon of phraſes, which they learn among their conquered enemies. They ought however to be provided with ſecretaries, and aſſiſted by our foreign miniſters, to tell their ſtory for them in plain *Engliſh*, and to let us know in our mother-tongue what it is our brave countrymen are about. The *French* would indeed be in the right to publiſh the news of the preſent war in *Engliſh* phraſes, and make their campaigns unintelligible. Their people might flatter themſelves that things are not ſo bad as they really are, were they thus palliated with foreign terms, and thrown into ſhades and obſcurity: but the *Engliſh* cannot be too clear in their narrative of thoſe actions, which have raiſed their country to a higher pitch of glory than it ever yet arrived at, and which will be ſtill the more admired the better they are explained.

For my part, by that time a ſiege is carried on two or three days, I am altogether loſt and bewildered in it, and meet with ſo many inexplicable difficulties, that I ſcarce know which ſide has the better of it, until I am informed by the tower-guns that the place is ſurrendered. I do indeed make ſome allowances for this part of the war, fortifications having been foreign

foreign inventions, and upon that account abounding in foreign terms. But when we have won battles which may be deſcribed in our own language, why are our papers filled with ſo many unintelligible exploits, and the *French* obliged to lend us a part of their tongue before we can know how they are conquered? They muſt be made acceſſary to their own diſgrace, as the *Britons* were formerly ſo artificially wrought in the curtain of the *Roman* theatre, that they ſeemed to draw it up in order to give the ſpectators an opportunity of ſeeing their own defeat celebrated upon the ſtage: for ſo Mr. *Dryden* has tranſlated that verſe in *Virgil*.

Purpurea intexti tollunt aulæa Britanni.

Georg. 3. v. 25.

'Which interwoven *Britons* ſeem to raiſe,
'And ſhew the triumph that their ſhame diſplays.'

The hiſtories of all our former wars are tranſmitted to us in our vernacular idiom, to uſe the phraſe of a great modern critic. I do not find in any of our chronicles, that *Edward* the third ever reconnoitred the enemy, though he often diſcovered the poſture of the *French*, and as often vanquiſhed them in battle. The *Black Prince* paſſed many a river without the help of pontoons, and filled a ditch with faggots as ſucceſsfully as the generals of our times do it with faſcines. Our commanders

loſe

loſe half their praiſe, and our people half their joy, by means of thoſe hard words and dark expreſſions in which our news-papers do ſo much abound. I have ſeen many a prudent citizen, after having read every article, enquire of his next neighbour what news the mail had brought.

I remember in that remarkable year when our country was delivered from the greateſt fears and apprehenſions, and raiſed to the greateſt height of gladneſs it had ever felt ſince it was a nation, I mean the year of *Blenheim*, I had the copy of a letter ſent me out of the country, which was written from a young gentleman in the army to his father, a man of a good eſtate and plain ſenſe: as the letter was very modiſhly chequered with this modern military eloquence, I ſhall preſent my reader with a copy of it.

'SIR,

'UPON the junction of the *French* and '*Bavarian* armies they took poſt behind 'a great moraſs which they thought impracticable. Our general the next day ſent a party 'of horſe to reconnoitre them from a little 'Hauteur, at about a quarter of an hour's di'ſtance from the army, who returned again to 'the camp unobſerved through ſeveral defiles, 'in one of which they met with a party of '*French* that had been marauding, and made 'them all priſoners at diſcretion. The day 'after a drum arrived at our camp, with a meſ'ſage which he would communicate to none

'but the general; he was followed by a trumpet, 'who they ſay behaved himſelf very ſaucily, 'with a meſſage from the Duke of *Bavaria*. 'The next morning our army being divided 'into two corps, made a movement towards the 'enemy: you will hear in the public prints 'how we treated them, with the other circum-'ſtances of that glorious day. I had the good-'fortune to be in that regiment that puſhed the '*Gens d'Armes*. Several *French* battalions, 'whom ſome ſay were a corps de reſerve, made 'a ſhew of reſiſtance; but it only proved a gaſ-'conade, for upon our preparing to fill up a 'little foſſé, in order to attack them, they beat 'the chamade, and ſent us *carte blanche*. Their 'commandant, with a great many other general 'officers, and troops without number, are made 'priſoners of war, and will, I believe, give 'you a viſit in *England*, the cartel not being 'yet ſettled. Not queſtioning but theſe particu-'lars will be very welcome to you, I congratu-'late you upon them, and am your moſt dutiful 'ſon, *&c.*'

The father of the young gentleman upon the peruſal of the letter found it contained great news, but could not gueſs what it was. He immediately communicated it to the curate of the pariſh, who upon the reading of it, being vexed to ſee any thing he could not underſtand, fell into a kind of a paſſion, and told him, that his ſon had ſent him a letter that was neither fiſh, fleſh, nor good red-herring. I wiſh, ſays he, the captain may be *compos mentis*, he talks of

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a ſaucy trumpet, and a drum that carries meſſages; then who is this *carte blanche?* He muſt either banter us or he is out of his ſenſes. The father, who always looked upon the curate as a learned man, began to fret inwardly at his ſon's uſage, and producing a letter which he had written to him about three poſts before, you ſee here, ſays he, when he writes for money he knows how to ſpeak intelligibly enough; there is no man in *England* can expreſs himſelf clearer, when he wants a new furniture for his horſe. In ſhort, the old man was ſo puzzled upon the point, that it might have fared ill with his ſon, had he not ſeen all the prints about three days after filled with the ſame terms of art, and that *Charles* only writ like other men. L

N° 166 Monday, September 10.

——*Quod nec Jovis ira, nec ignis,*
Nec poterit ferrum, nec edax abolere vetuſtas.
OVID. Met. l. 15. v. 871.

——————which nor dreads the rage
Of tempeſts, fire, or war, or waſting age.
WELSTED.

ARISTOTLE tells us that the world is a copy or tranſcript of thoſe ideas which are in the mind of the firſt Being; and that thoſe ideas, which are in the mind of man, are a tranſcript of the world: to this we may add, that words are the tranſcript of thoſe ideas which are in the mind of man, and that writing or printing are the tranſcript of words.

As the Supreme Being has expreſſed, and as it were printed his ideas in the creation, men expreſs their ideas in books, which by this great invention of theſe latter ages may laſt as long as the ſun and moon, and periſh only in the general wreck of nature. Thus *Cowley* in his Poem on the Reſurrction, mentioning the deſtruction of the univerſe, has thoſe admirable lines.

'Now all the wide extended ſky,
'And all th' harmonious worlds on high,
'And *Virgil*'s ſacred work ſhall die.'

There

There is no other method of fixing thoſe thoughts which ariſe and diſappear in the mind of man, and tranſmitting them to the laſt periods of time; no other method of giving a permanency to our ideas, and preſerving the knowledge of any particular perſon, when his body is mixed with the common maſs of matter, and his ſoul retired into the world of ſpirits. Books are the legacies that a great genius leaves to mankind, which are delivered down from generation to generation, as preſents to the poſterity of thoſe who are yet unborn.

All other arts of perpetuating our ideas continue but a ſhort time: ſtatues can laſt but a few thouſands of years, edifices fewer, and colours ſtill fewer than edifices. *Michael Angelo*, *Fontana*, and *Raphael*, will hereafter be what *Phidias*, *Vitruvius*, and *Apelles* are at preſent; the names of great ſtatuaries, architects and painters, whoſe works are loſt. The ſeveral arts are expreſſed in mouldering materials: nature ſinks under them, and is not able to ſupport the ideas which are impreſt upon it.

The circumſtance which gives authors an advantage above all theſe great maſters, is this, that they can multiply their originals; or rather can make copies of their works, to what number they pleaſe, which ſhall be as valuable as the originals themſelves. This gives a great author ſomething like a proſpect of eternity, but at the ſame time deprives him of thoſe other advantages which artiſts meet with. The artiſt finds greater returns in profit, as

the author in fame. What an ineſtimable price would a *Virgil* or a *Homer*, a *Cicero* or an *Ariſtotle* bear, were their works like a ſtatue, a building, or a picture, or to be confined only in one place and made the property of a ſingle perſon?

If writings are thus durable, and may paſs from age to age throughout the whole courſe of time, how careful ſhould an author be of committing any thing to print that may corrupt poſterity, and poiſon the minds of men with vice and error? Writers of great talents, who employ their parts in propagating immorality, and ſeaſoning vicious ſentiments with wit and humour, are to be looked upon as the peſts of ſociety, and the enemies of mankind: they leave books behind them, as it is ſaid of thoſe who die in diſtempers which breed an ill-will towards their own ſpecies, to ſcatter infection and deſtroy their poſterity. They act the counterparts of a *Confucius* or a *Socrates*; and ſeem to have been ſent into the world to deprave human nature, and ſink it into the condition of brutality.

I have ſeen ſome Roman-catholic authors, who tell us that vicious writers continue in purgatory ſo long as the influence of their writings continues upon poſterity: for purgatory, ſay they, is nothing elſe but a cleanſing us of our ſins, which cannot be ſaid to be done away, ſo long as they continue to operate and corrupt mankind. The vicious author, ſay they, ſins after death, and ſo long as he continues to ſin,

ſin, ſo long muſt he expect to be puniſhed. Though the Roman-catholic notion of purgatory be indeed very ridiculous, one cannot but think that if the ſoul after death has any knowledge of what paſſes in this world, that of an immoral writer would receive much more regret from the ſenſe of corrupting, than ſatisfaction from the thought of pleaſing his ſurviving admirers.

To take off from the ſeverity of this ſpeculation, I ſhall conclude this paper with a ſtory of an atheiſtical author, who at a time when he lay dangerouſly ſick, and had deſired the aſſiſtance of a neighbouring curate, confeſſed to him with great contrition, that nothing ſat more heavy at his heart than the ſenſe of his having ſeduced the age by his writings, and that their evil influence was likely to continue even after his death. The curate upon farther examination finding the penitent in the utmoſt agonies of deſpair, and being himſelf a man of learning, told him, that he hoped his caſe was not ſo deſperate as he apprehended, ſince he found that he was ſo very ſenſible of his fault, and ſo ſincerely repented of it. The penitent ſtill urged the evil tendency of his book to ſubvert all religion, and the little ground of hope there could be for one whoſe writings would continue to do miſchief when his body was laid in aſhes. The curate, finding no other way to comfort him, told him, that he did well in being afflicted for the evil deſign with which he publiſhed his book; but that he ought to be very thankful that there was no

danger of its doing any hurt: that his cauſe was ſo very bad, and his arguments ſo weak, that he did not apprehend any ill effects of it: in ſhort, that he might reſt ſatisfied his book could do no more miſchief after his death, than it had done whilſt he was living. To which he added, for his farther ſatisfaction, that he did not believe any beſides his particular friends and acquaintance had ever been at the pains of reading it, or that any body after his death would ever enquire after it. The dying man had ſtill ſo much the frailty of an author in him, as to be cut to the heart with theſe conſolations; and without anſwering the good man, aſked his friends about him, with a peeviſhneſs that is natural to a ſick perſon, where they had picked up ſuch a blockhead? And whether they thought him a proper perſon to attend one in his condition? The curate finding that the author did not expect to be dealt with as a real and ſincere penitent, but as a penitent of importance, after a ſhort admonition withdrew; not queſtioning but he ſhould be again ſent for if the ſickneſs grew deſperate. The author however recovered, and has ſince written two or three other tracts with the ſame ſpirit, and very luckily for his poor ſoul with the ſame ſucceſs. C

Tueſday,

N° 167 Tueſday, September 11.

——Fuit haud ignobilis argis,
Qui ſe credebat miros audire tragœdos,
In vacuo lætus ſeſſor plauſorque theatro;
Cætera qui vitæ ſervaret munia recto
More; bonus ſanè vicinus, amabilis hoſpes,
Comis in uxorem; poſſet qui ignoſcere ſervis,
Et ſigno læſo non inſanire lagenæ:
Poſſet qui rupem & puteum vitare patentem.
Hic ubi cognatorum opibus curiſque refectus,
Expulit elleboro morbum bilemque meraco,
Et redit ad ſeſe; pol me occidiſtis, amici,
Non ſervâſtis, aît; cui ſic extorta voluptas,
Et demptus per vim mentis gratiſſimus error.

HOR. Ep. 2. l. 2. v. 128.

IMITATED.

There lived in *Primo Georgii*, they record,
A worthy member, no ſmall fool, a lord;
Who, though the houſe was up, delighted ſate,
Heard, noted, anſwer'd, as in full debate;
In all but this, a man of ſober life,
Fond of his friend, and civil to his wife;
Not quite a madman, though a paſty fell,
And much too wiſe to walk into a well.
Him the damn'd doctor and his friends immur'd;
They bled, they cupp'd, they purg'd, in ſhort they cur'd;
Whereat the gentleman began to ſtare——
My friends? he cry'd: pox take ye for your care!
That from a patriot of diſtinguiſh'd note,
Have bled and purg'd me to a ſimple vote.

POPE.

THE

THE unhappy force of an imagination, unguided by the check of reaſon and judgment, was the ſubject of a former ſpeculation. My reader may remember that he has ſeen in one of my papers a complaint of an unfortunate gentleman, who was unable to contain himſelf, when any ordinary matter was laid before him, from adding a few circumſtances to enliven plain narrative. That correſpondent was a perſon of too warm a complexion to be ſatisfied with things merely as they ſtood in nature, and therefore formed incidents which ſhould have happened to have pleaſed him in the ſtory. The ſame ungoverned fancy which puſhed that correſpondent on, in ſpite of himſelf, to relate public and notorious falſhoods, makes the author of the following letter do the ſame in private; one is a prating, the other a ſilent liar.

There is little purſued in the errors of either of theſe worthies, but mere preſent amuſement: but the folly of him who lets his fancy place him in diſtant ſcenes untroubled and uninterrupted, is very much preferable to that of him who is ever forcing a belief, and defending his untruths with new inventions. But I ſhall haſten to let this liar in ſoliloquy, who calls himſelf a CASTLE-BUILDER, deſcribe himſelf with the ſame unreſervedneſs as formerly appeared in my correſpondent above-mentioned. If a man were to be ſerious on this ſubject, he might give very grave admonitions to thoſe who are

are following any thing in this life, on which they think to place their hearts, and tell them that they are really CASTLE-BUILDERS. Fame, glory, wealth, honour, have in the proſpect pleaſing illuſions; but they who come to poſſeſs any of them will find they are ingredients towards happineſs, to be regarded only in the ſecond place; and that when they are valued in the firſt degree they are as diſappointing as any of the phantoms in the following letter.

'Mr. SPECTATOR, *Sept.* 6, 1711.

'I AM a fellow of a very odd frame of mind, 'as you will find by the ſequel; and think 'myſelf fool enough to deſerve a place in your 'paper. I am unhappily far gone in building, 'and am one of that ſpecies of men who are 'properly denominated *Caſtle-builders*, who 'ſcorn to be beholden to the earth for a foun-'dation, or dig in the bowels of it for materials; 'but erect their ſtructures in the moſt unſtable 'of elements, the air, fancy alone laying the 'line, marking the extent, and ſhaping the 'model. It would be difficult to enumerate 'what auguſt palaces and ſtately porticos have 'grown under my forming imagination, or what 'verdant meadows and ſhady groves have ſtarted 'into being by the powerful feat of a warm 'fancy. A Caſtle-builder is even juſt what 'he pleaſes, and as ſuch I have graſped im-'aginary ſcepters, and delivered uncontroulable 'edicts, from a throne to which conquered 'nations yielded obeiſance. I have made I

'know

'know not how many inroads into *France*, and 'ravaged the very heart of that kingdom; I 'have dined in the *Louvre*, and drank cham-'pagne at *Verſailles*; and I would have you 'take notice, I am not only able to vanquiſh a 'people already cowed and accuſtomed to flight, 'but I could, *Almanzor*-like, drive the *Britiſh* 'general from the field, were I leſs a pro-'teſtant, or had ever been affronted by the 'confederates. There is no art or profeſſion, 'whoſe moſt celebrated maſters I have not 'eclipſed. Wherever I have afforded my ſa-'lutary preſence, fevers have ceaſed to burn, 'and agues to ſhake the human fabric. When 'an eloquent fit has been upon me, an apt 'geſture and proper cadence has animated each 'ſentence, and gazing crowds have found their 'paſſions worked up into rage, or ſoothed into 'a calm. I am ſhort, and not very well made; 'yet upon ſight of a fine woman, I have ſtretched 'into proper ſtature, and killed with a good 'air and mien. Theſe are the gay phantoms 'that dance before my waking eyes and com-'poſe my day-dreams. I ſhould be the moſt 'contented happy man alive, were the chi-'merical happineſs which ſprings from the 'paintings of fancy leſs fleeting and tranſitory. 'But alas! it is with grief of mind I tell you, 'the leaſt breath of wind has often demoliſhed 'my magnificent edifices, ſwept away my groves, 'and left no more trace of them than if they 'had never been. My exchequer has ſunk 'and vaniſhed by a rap on my door, the

'ſalu-

'ſalutation of a friend has coſt me a whole continent, and in the ſame moment I have been 'pulled by the ſleeve, my crown has fallen 'from my head. The ill conſequence of theſe 'reveries is inconceivably great, ſeeing the loſs 'of imaginary poſſeſſions makes impreſſions of 'real woe. Beſides, bad oeconomy is viſible 'and apparent in builders of inviſible man'ſions. My tenants advertiſements of ruins 'and dilapidations often caſt a damp on my 'ſpirits, even in the inſtant when the ſun, in 'all its ſplendor, gilds my eaſtern palaces. 'Add to this the penſive drudgery in building, 'and conſtant graſping aerial trowels, diſtracts 'and ſhatters the mind, and the fond builder of '*Babels* is often curſed with an incoherent di'verſity and confuſion of thoughts. I do not 'know to whom I can more properly apply 'myſelf for relief from this fantaſtical evil, 'than to yourſelf; whom I earneſtly implore to 'accommodate me with a method how to ſettle 'my head and cool my brain-pan. A diſſerta'tion on Caſtle-building may not only be ſer'viceable to myſelf, but all architects, who diſ'play their ſkill in the thin element. Such a 'favour would oblige me to make my next ſo'liloquy not contain the praiſes of my dear ſelf 'but of the SPECTATOR, who ſhall, by com'plying with this, make me

'his obliged, humble ſervant,

T 'VITRUVIUS.'

Wedneſday,

N° 168 Wedneſday, September 12.

——*Pectus præceptis format amicis.*

HOR. Ep. 1. l. 2. v. 128.

Forms the ſoft boſom with the gentleſt art.

POPE.

IT would be arrogance to neglect the application of my correſpondents ſo far, as not ſometimes to inſert their animadverſions upon my paper; that of this day ſhall be therefore wholly compoſed of the hints which they have ſent me.

'Mr. SPECTATOR,

'I SEND you this to congratulate your late 'choice of a ſubject, for treating on which 'you deſerve public thanks; I mean that on thoſe 'licenſed tyrants the ſchool-maſters. If you 'can diſarm them of their rods, you will cer-'tainly have your old age reverenced by all 'the young gentlemen of *Great-Britain* who 'are now between ſeven and ſeventeen years. 'You may boaſt that the incomparably wiſe '*Quintilian* and you are of one mind in this 'particular. *Si cui eſt*, ſays he, *mens tam illi-'beralis ut objurgatione non corrigatur, is etiam 'ad plagas, ut peſſima quæque mancipia durabitur.* 'i. e. "If any child be of ſo diſingenuous a

" nature, as not to ſtand corrected by reproof, " he, like the very worſt of ſlaves, will be " hardened even againſt blows themſelves." ' And afterwards, *Pudet dicere in quæ probra ' nefandi homines iſto cædendi jure abutantur. i. e.* " I bluſh to ſay how ſhamefully thoſe wicked " men abuſe the power of correction."

' I was bred myſelf, Sir, in a very great ' ſchool, of which the maſter was a *Welſhman*, ' but certainly deſcended from a *Spaniſh* family, ' as plainly appeared from his temper as well ' as his name. I leave you to judge what ' a ſort of a ſchool-maſter a *Welſhman* in- ' grafted on a *Spaniard* would make. So ' very dreadful had he made himſelf to me, ' that although it is above twenty years ſince ' I felt his heavy hand, yet ſtill once a month ' at leaſt I dream of him, ſo ſtrong an impreſ- ' ſion did he make on my mind. It is a ſign he ' has fully terrified me waking, who ſtill con- ' tinues to haunt me ſleeping.

' And yet I may ſay without vanity, that the ' buſineſs of the ſchool was what I did without ' great difficulty; and I was not remarkably un- ' lucky; and yet ſuch was the maſter's ſeverity, ' that once a month, or oftener, I ſuffered as ' much as would have ſatisfied the law of the ' land for a *Petty Larceny*.

' Many a white and tender hand, which the ' fond mother had paſſionately kiſſed a thouſand ' and a thouſand times, have I ſeen whipped ' until it was covered with blood: perhaps for ' ſmiling, or for going a yard and half out of

' a

'a gate, or for writing an O for an A, or an 'A for an O; theſe were our great faults! 'Many a brave and noble ſpirit has been there 'broken; others have run from thence and 'were never heard of afterwards. It is a 'worthy attempt to undertake the cauſe of 'diſtreſſed youth; and it is a noble piece of 'knight-errantry to enter the liſts againſt ſo 'many armed pedagogues. It is pity but we 'had a ſet of men, polite in their behaviour 'and method of teaching, who ſhould be put 'into a condition of being above flattering or 'fearing the parents of thoſe they inſtruct. We 'might then poſſibly ſee learning become a 'pleaſure, and children delighting themſelves 'in that which now they abhor for coming 'upon ſuch hard terms to them: what would 'be ſtill a greater happineſs ariſing from the 'care of ſuch inſtructors, would be, that we 'ſhould have no more pedants, nor any bred 'to learning who had not genius for it. I am, 'with the utmoſt ſincerity,

'Sir,

'Your moſt affectionate humble ſervant.'

'Mr. SPECTATOR, *Richmond, Sept.* 5, 1711.

'I AM a boy of fourteen years of age, and 'have for this laſt year been under the tuition 'of a doctor of divinity, who has taken the 'ſchool of this place under his care. From 'the gentleman's great tenderneſs to me and 'friendſhip to my father, I am very happy

'in learning my book with pleaſure. We 'never leave off our diverſions any farther than 'to ſalute him at hours of play when he pleaſes 'to look on. It is impoſſible for any of us 'to love our own parents better than we do 'him. He never gives any of us an harſh 'word; and we think it the greateſt puniſh-'ment in the world when he will not ſpeak 'to any of us. My brother and I are both 'together inditing this letter: he is a year 'older than I am, but is now ready to break 'his heart that the doctor has not taken any 'notice of him theſe three days. If you pleaſe 'to print this he will ſee it, and, we hope, 'taking it for my brother's earneſt deſire to be 'reſtored to his favour, he will again ſmile 'upon him.

'Your moſt obedient ſervant,

'T. S.'

'Mr. SPECTATOR,

'YOU have repreſented ſeveral ſorts of im-'pertinents ſingly, I wiſh you would now 'proceed, and deſcribe ſome of them in ſets. 'It often happens in public aſſemblies, that 'a party who came thither together, or whoſe 'impertinencies are of an equal pitch, act in 'concert, and are ſo full of themſelves as to 'give diſturbance to all that are about them. 'Sometimes you have a ſet of whiſperers who 'lay their heads together in order to ſacrifice 'every body within their obſervation; ſometimes

'a ſet of laughers, that keep up an inſipid mirth 'in their own corner, and by their noiſe and 'geſtures ſhew they have no reſpect for the reſt 'of the company. You frequently meet with 'theſe ſets at the opera, the play, the water-'works, and other public meetings, where their 'whole buſineſs is to draw off the attention of 'the ſpectators from the entertainment, and to 'fix it upon themſelves; and it is to be ob-'ſerved that the impertinence is ever loudeſt, 'when the ſet happens to be made up of three 'or four females who have got what you call 'a woman's man among them.

'I am at a loſs to know from whom peo-'ple of fortune ſhould learn this behaviour, 'unleſs it be from the footmen who keep their 'places at a new play, and are often ſeen paſſing 'away their time in ſets at all-fours in the face 'of a full houſe, and with a perfect diſregard 'to the people of quality ſitting on each ſide 'of them.

'For preſerving therefore the decency of pub-'lic aſſemblies, methinks it would be but rea-'ſonable that thoſe who diſturb others ſhould 'pay at leaſt a double price for their places; or 'rather women of birth and diſtinction ſhould 'be informed, that a levity of behaviour in the 'eyes of people of underſtanding degrades them 'below their meaneſt attendants; and gentle-'men ſhould know that a fine coat is a livery, 'when the perſon who wears it diſcovers no 'higher ſenſe than that of a footman.

'I am, Sir,

'Your moſt humble ſervant.'

Bedfordſhire, Sept. 1, 1711.

' Mr. SPECTATOR,

' I AM one of thoſe whom every body calls a ' poacher, and ſometimes go out to courſe ' with a brace of greyhounds, a maſtiff, and a ' ſpaniel or two; and when I am weary with ' courſing, and have killed hares enough, go to ' an alehouſe to refreſh myſelf. I beg the favour ' of you, as you ſet up for a reformer, to ſend ' us word how many dogs you will allow us ' to go with, how many full-pots of ale to ' drink, and how many hares to kill in a day, ' and you will do a great piece of ſervice to ' all the ſportſmen: be quick then, for the time ' of courſing is come on.

T ' Yours in haſte,

' ISAAC HEDGEDITCH.'

N° 169 Thurſday, September 13.

Sic vita erat: facilè omnes perferre ac pati:
Cum quibus erat cunque unà, his ſeſe dedere,
Eorum obſequi ſtudiis: adverſus nemini;
Nunquam præponens ſe aliis: Ita facillimè
Sine invidia invenias laudem,———

TER. ANDR. Act. 1. Sc. 1.

His manner of life was this: to bear with every body's humours; to comply with the inclinations and purſuits of thoſe he converſed with; to contradict nobody; never to aſſume a ſuperiority over others. This is the ready way to gain applauſe, without exciting envy.

MAN is ſubject to innumerable pains and ſorrows by the very condition of humanity, and yet, as if nature had not ſown evils enough in life, we are continually adding grief to grief, and aggravating the common calamity by our cruel treatment of one another. Every man's natural weight of afflictions is ſtill made more heavy by the envy, malice, treachery, or injuſtice of his neighbour. At the ſame time that the ſtorm beats upon the whole ſpecies, we are falling foul upon one another.

Half the miſery of human life might be extinguiſhed, would men alleviate the general curſe they lie under, by mutual offices of compaſſion, benevolence, and humanity. There is nothing

nothing therefore which we ought more to encourage in ourſelves and others, than that diſpoſition of mind which in our language goes under the title of good-nature, and which I ſhall chooſe for the ſubject of this day's ſpeculation.

Good-nature is more agreeable in converſation than wit, and gives a certain air to the countenance which is more amiable than beauty. It ſhews virtue in the faireſt light, takes off in ſome meaſure from the deformity of vice, and makes even folly and impertinence ſupportable.

There is no ſociety or converſation to be kept up in the world without good-nature, or ſomething which muſt bear its appearance, and ſupply its place. For this reaſon mankind have been forced to invent a kind of artificial humanity, which is what we expreſs by the word good-breeding. For if we examine thoroughly the idea of what we call ſo, we ſhall find it to be nothing elſe but an imitation and mimicry of good-nature, or in other terms, affability, complaiſance and eaſineſs of temper reduced into an art.

Theſe exterior ſhows and appearances of humanity render a man wonderfully popular and beloved when they are founded upon a real good-nature; but without it are like hypocriſy in religion, or a bare form of holineſs, which, when it is diſcovered, makes a man more deteſtable than profeſſed impiety.

Good-nature is generally born with us: health, proſperity and kind treatment from the world

are

are great cheriſhers of it where they find it; but nothing is capable of forcing it up, where it does not grow of itſelf. It is one of the bleſſings of a happy conſtitution, which education may improve but not produce.

Xenophon in the life of his imaginary prince, whom he deſcribes as a pattern for real ones, is always celebrating the *philanthropy* or good-nature of his hero, which he tells us he brought into the world with him, and gives many remarkable inſtances of it in his childhood, as well as in all the ſeveral parts of his life. Nay, on his death-bed, he deſcribes him as being pleaſed, that while his ſoul returned to him who made it, his body ſhould incorporate with the great mother of all things, and by that means become beneficial to mankind. For which reaſon, he gives his ſons a poſitive order not to enſhrine it in gold or ſilver, but to lay it in the earth as ſoon as the life was gone out of it.

An inſtance of ſuch an overflowing of humanity, ſuch an exuberant love to mankind, could not have entered into the imagination of a writer, who had not a ſoul filled with great ideas, and a general benevolence to mankind.

In that celebrated paſſage of *Saluſt*, where *Cæſar* and *Cato* are placed in ſuch beautiful, but oppoſite lights; *Cæſar*'s character is chiefly made up of good-nature, as it ſhewed itſelf in all its forms towards his friends or his enemies, his ſervants or dependents, the guilty or the diſtreſſed,

treſſed. As for *Cato*'s character, it is rather awful than amiable. Juſtice ſeems moſt agreeable to the nature of God, and mercy to that of man. A Being who has nothing to pardon in himſelf, may reward every man according to his works; but he whoſe very beſt actions muſt be ſeen with grains of allowance, cannot be too mild, moderate, and forgiving. For this reaſon, among all the monſtrous characters in human nature, there is none ſo odious, nor indeed ſo exquiſitely ridiculous, as that of a rigid ſevere temper in a worthleſs man.

This part of good-nature, however, which conſiſts in the pardoning and overlooking of faults, is to be exerciſed only in doing ourſelves juſtice, and that too in the ordinary commerce and occurrences of life; for in the public adminiſtrations of juſtice, mercy to one may be cruelty to others.

It is grown almoſt into a maxim, that good-natured men are not always men of the moſt wit. This obſervation, in my opinion, has no foundation in nature. The greateſt wits I have converſed with are men eminent for their humanity. I take therefore this remark to have been occaſioned by two reaſons. Firſt, becauſe ill-nature among ordinary obſervers paſſes for wit. A ſpiteful ſaying gratifies ſo many little paſſions in thoſe who hear it, that it generally meets with a good reception. The laugh riſes upon it, and the man who utters it is looked upon as a ſhrewd ſatiriſt. This may be one reaſon, why a great many pleaſant companions

appear ſo ſurpriſingly dull, when they have endeavoured to be merry in print; the public being more juſt than private clubs or aſſemblies, in diſtinguiſhing between what is wit and what is ill-nature.

Another reaſon why the good-natured man may ſometimes bring his wit in queſtion, is, perhaps, becauſe he is apt to be moved with compaſſion for thoſe misfortunes or infirmities, which another would turn into ridicule, and by that means gain the reputation of a wit. The ill-natured man, though but of equal parts, gives himſelf a larger field to expatiate in; he expoſes thoſe failings in human nature which the other would caſt a veil over, laughs at vices which the other either excuſes or conceals, gives utterance to reflections which the other ſtifles, falls indifferently upon friends or enemies, expoſes the perſon who has obliged him, and, in ſhort, ſticks at nothing that may eſtabliſh his character of a wit. It is no wonder therefore he ſucceeds in it better than the man of humanity, as a perſon who makes uſe of indirect methods is more likely to grow rich than the fair trader. L.

The End of the Second Volume.

